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श्री खरतरगच्छीय ज्ञान मन्दिर



LIFE OF HEMACANDRĀCĀRYA

SINGHI JAINA SERIES

A COLLECTION OF CRITICAL EDITIONS OF MOST IMPORTANT CANONICAL, PHILOSOPHICAL,
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THE
LIFE OF HEMACANDRĀCĀRYA

BY
PROFESSOR DR. G. BÜHLER
VIENNA

TRANSLATED FROM THE ORIGINAL GERMAN

BY

PROFESSOR DR. MANILAL PATEL, PH. D. (MARBURG)
VIDYĀBHAYANA, VIŚVA-BHĀRATI, ŚĀNTINIKETAN.

WITH A FOREWORD

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PREFACE

The following essay is a translation of the late Professor G. Bühler's original German treatise entitled "Ueber das Leben des Jaina Mönches Hemacandra, des Schülers des Devachandra aus der Vajrasākhā," which appeared in the *Denkschriften der philosophisch-historischen Classe der kaiserlichen Akademie der Wissenschaften*, Vienna, vol. xxxvii (1889), pp. 171-258.¹ Bühler's treatise has since² remained the most authentic and thorough biographical statement on the life of Hemacandrācārya (1085³-1173 A. D.), the most eminent Jaina (Śvetāmbara) monk and polymath of mediaeval Gujarat. A shrewd and talented exponent of his faith, Hemacandra won himself an enduring name in the history of Jainism. He wielded great influence over Jayasinha Siddharāja (A. D. 1094-1143), one of the mightiest monarchs of Gujarat, and actually converted his successor, king Kamārapāla, so that the Jaina religion gained a firm footing in Gujarat, which has not been shaken as yet. Hemacandra was, moreover, one of the greatest Indian scholars of all time, whose vast learning and literary labours are sufficient to secure him an honoured place in the history of Indian Philology. His life should indeed be of great appeal and interest, not only to the students of Jainism but also to those of Sanskrit literature and of ancient Indian history and culture. None would therefore dispute the desirability of resouing Bühler's masterly treatise on the life of Hemacandra from the almost obsolete files of the above-mentioned Viennese journal and of presenting an English version of the same so as to attract a wider circle of readers.

It only remains for me to perform the very pleasant task of expressing my deep gratitude to Muni Jinavijayaji and to Sjt. Bahādur Singhji Siāghī, the editor and the founder of the *Singhi Jaina Series*, for their kind and helpful interest in my humble literary activities. I am also specially indebted to Professor Dr. M. Winternitz, who not only has kindly written the Foreword to this work but has also carefully read the printed forms in advance and suggested improvements, most of which are incorporated in the *Errata*. To my friend and colleague, Professor Krishna Kripalani, B. A., Bar-at-law, my thanks are due for his kindly going through the MS. with me.

Vidyabharana,
Visva-Bharati,
SANTINIKETAN,
July, 1930.

M. P.

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- 1 Simultaneously also issued as a separate reprint.
 - 2 See also T. Zacharise, *Die ind. Wörterbücher* (= *GIAP*, I. 3b [1897]), pp. 30-35; H. Jacobi, *ERE*, vol. vi, p. 591; J. Hertel, *Ausgewählte Erzählungen aus Hemacandras Parisiṅgaparvan*, Leipzig (1908), Einleitung, pp. 1-5.
 - 3 According to Jacobi's calculation the birthdate of Hemacandra would be the 1st December, 1088 A. D., see Hertel, *ibid.* p. 1, n. 2.

PREFACE BY THE GENERAL EDITOR.

Professor George Bühler was one of those great German scholars to whom largely goes the credit for the development of the science of Indology. His whole life was dedicated to the study and research of ancient Indian history and literature. Indian archeology and epigraphy are greatly indebted to this scholar for his contributions. He brought to bear upon these subjects a trained and unbiased mind. His study of the history and literature of the Jaina religion was especially painstaking and sympathetic. Prof. Hermann Jacobi derived great support from the researches of Dr. Bühler in refuting the view of Prof. Weber that Jainism was merely a sect of Buddhism and in establishing the antiquity and the independence of Jainism as a religious sect. Dr. Bühler's researches on the Jaina stupas at Mathura and inscriptions thereon deserve special mention.

He was the first scholar to discuss critically and exhaustively, as far as the material available to him allowed, the life and times of Hemacandra—one of the greatest figures of the Jaina Church. Dr. Bühler when an officer in the Educational Department of the Bombay Government had rare opportunities of visiting and examining some of the famous Jaina Bindaras of Gujarat and Rajputana. These investigations provided him with ample material which enabled him to prepare the present study on Hemacandra. He possessed that acumen and insight which made him appreciate the proper historical value of such Prahastha works as the *Prabhāvakacarita* and the *Prabandhacintāmaṇi*.

The present study on the life of Hemacandra was first published in German language about fifty years back. Since that time much new material has been discovered which throws considerable light on the problems which were then obscure to this learned scholar.

The material on which he had to rely was then only in the form of MSS. which were defective in many ways. Most of it is now more or less critically edited and published. All the works of Hemacandra himself were also not available to him in properly edited and printed form. So it is but natural that in the light of this new and more adequate material some discrepancies should be discovered in this learned study.

Of the new material, that has been discovered since Dr. Bühler published his study, the *Kumārapālāpratibodha* of Somaprabhācārya should be mentioned first. This work was completed in the year V. S. 1241 (= A.D. 1185) that is eleven years after the death of Hemacandra. It was composed and finished by Somaprabhācārya while residing at Anahillapura in the *vasati* (that is the residence) of the poet-laureate Śrīpāla. Three disciples of Hemacandra—namely Mahendra muni, Vardhamāna muni and Guṇacandra gaṇi—had attended to it with great interest as it was being read to them. The first copies of the work were prepared by the order of Abhayakumāra—a leading rich citizen of Anahillapura and a favourite of Kumārapāla. Thus this book is the work of a contemporary learned man who was in close contact of Hemacandra and his pupils and devotees. Though this work is voluminous, unfortunately it does not give as much information about the lives of Kumārapāla and Hemacandra as to satisfy our expectations. However whatever information it gives is quite reliable and of first class historical importance. Dr. Bühler was altogether unaware of this work.

Next to this comes the *Moharājaparājaya* nāṭaka of Yasahpāla a contemporary of Hemacandra and Kumārapāla. Dr. Bühler was aware of this drama and had taken notice of it, but it appears he had not himself gone through this work. If he had availed himself of both these works he would have been able to give a more accurate and satisfactory account of the conversion of Kumārapāla by Hemacandra.

In addition to these two literary works we have been fortunate enough to discover other historical references which help us in understanding more clearly and definitely matters which were regarded by Dr. Bühler as doubtful or incapable of a consistent explanation. For example, take the year of the conquest of Mālava by Siddharāja. Now we have discovered certain colophons at the end of MSS. which help us in settling this question. Again Dr. Bühler has raised many doubts as to the reliability of the evidence which goes to show the influence of other learned Jaina Ācāryas on Siddharāja (Chapt. IV p. 33). These doubts get solved by the *prasasti* of V. S. 1193 at the end of the *Munisuvratasvāmīcarita* of Candrasūri which is published in the fifth report of Prof. Peterson (pp. 7-18).

It appears that Dr. Bühler could not go through all the works of Hemacandra carefully. Otherwise some of the mistakes could have been avoided. For example Bühler says:— “In none of his works, known so far, does Hemacandra give the name, of his teacher, although ample opportunity should have been offered for the same.” (p. 10) It is rather strange that Dr. Bühler should pass such a remark. In fact, in the *Triṣaṣṭis'alākāpuruṣacaritra* from whose 10th parvan he gives copious quotations, Hemacandra not only refers to his Guru but says that it was through his *prasāda* (blessings) that he could be so rich in learning.* As Dr. Bühler probably could not

* शिष्यस्तस्य च तीर्थमेकमवनेः पावित्र्यकृज्जलं स्याद्वादत्रिंशोपगाहिमगिरिर्विश्वप्रबोधार्थमा ।

कृत्वा स्थानकृतं-शान्तिचरिते प्राप्तः प्रसिद्धिं परां सूरिभूरितपःप्रभाववसतिः श्रीदेवचन्द्रोऽभवत् ॥ १४ ॥

आचार्यो हेमचन्द्रोऽभूत्तत्पादाम्बुजपदपदः । तत्प्रसादादधिगतज्ञानसम्पन्नहोदयः ॥ १५ ॥

read this huge Jaina Epic by Hemacandra he could not properly appreciate the poetic gifts of the great Ācārya. Dr. Bühler does not seem to have read carefully the *Chandanusāsana* of Hemacandra—a work on metrics—otherwise he would not have said that the work does not contain verses in praise of Siddharāja (p. 36). The *Vṛatti* has verses both in praise of Kṛmārapāla as well as Siddharāja. Dr. Bühler's estimate of Hemacandra's grammar is also defective. He says—"The grammar does not, it is true, contain 125,000 *Ślokas*, as Morutunga would have us believe. But including the commentaries and the appendices which, in their turn, have commentaries, it has something like 20,000 to 30,000 *Ślokas*." (p. 18). There is enough evidence to support the opinion of Morutunga that the *Siddha-Hema* grammar consists of 125000 *ślokas*. Hemacandra himself wrote a *Bṛhannyāsa* resembling the *Mahābhāṣya* of Patañjali. From older references we learn that this *Nyāsa* alone consisted of 80-84000 verses. Unfortunately a great part of this *Nyāsa* appears to be lost. A few fragments of this *Nyāsa* are, however, found in old Jaina *Bhaṇḍāras*. These alone amount to about 20000 to 25000 verses. The *Sūtrapāṭha*, the *Laghufikā*, the *Bṛhasfikā*, the *Dhātupāṭha*, the *Uṇāḍipāṭha*, the *Līngānuśāsana* etc. of this grammar, which are mostly printed and published, consist of no less than fifty thousand *ślokas*.

Dr. Bühler confuses the *Pramāṇamīmāṃsā* of Hemacandra with the *Syādvāda-mañjarī* which is in reality a commentary by Malliṣeṇa on the *Anyayogavyavacchedadvātrīṅikā*—a hymn of 32 verses—by Hemacandra. This *Pramāṇamīmāṃsā* is incomplete. There is reason to believe that this was probably his last work.

Thus one finds that Dr. Bühler's account of the life of Hemacandra requires to be revised and corrected at several places in the light of new material. I cannot give here all such revisions and corrections with relevant evidence, for the fear that it might double the bulk of the volume. Again it is in the fitness of things that I should leave this study which has become a classic on the subject as it is.



My attention was first drawn to this learned study on the life of Hemacandra in the year 1915-16 when I was engaged in editing the *Kumārapālapratibodha* of Somaprabhācūrya, by my late lamented friend Mr. C. D. Datta the originator and the first editor of the G.O.S. As I did not then know German I had to wait for two years before I got the substance of it at Poona through a German-knowing friend of mine. I was so impressed with its importance as a contribution on the subject that I thought of getting it translated into English and published in a handy form. Incidentally Mr. Meticand G. Kapadia of Bombay, who also came to learn of the importance of this work, expressed his desire to defray the expenses of the translation work. I entrusted the work to Miss. Kohn who is quite at home in both German and English. This translation

however, remained with Mr. Kapadia for a number of years without being published. I, however, desired that this valuable work should be made accessible to scholars who do not know German and who are interested in the subject. During my stay at Vis'va-bhārati Śāntiniketan, I talked to my friend Dr. Manibhai Patel, of my intention. He readily agreed to prepare an English rendering of this study and enthusiastically carried out the work. Thus after twenty years I had the satisfaction of making this work accessible to scholars in the English garb in the *Singhi Jaina series*.

It is a matter of great pleasure to me that the learned and famous scholar Prof. M. Winternitz, the worthy *Śiṣya* of Dr. Bühler has contributed an excellent foreword to this English rendering of his *Gurū's* work. Our best thanks—of myself and of Babu Bahādursinghaji, the noble founder of this series—are due to him for this kindness.

BHARATI-NIVASA, }
AHAMEDABAD. }

JINA VIJAYA.

FOREWORD

Kalikālasarvajña, "The Omniscient of the Kali Age", was the title given to the great Jaina monk Hemacandra by his co-religionists, and he well deserved this title and his fame, on account of his astounding many-sidedness of his literary achievements. He was indeed one of the most versatile and prolific writers, both as a poet and as a scholar. It is due to him that Gujarat became a main stronghold of the Śvetāmbara Jains and has remained so for centuries, and that Jaina literature flourished there particularly in the 12th and 13th centuries. By his influence on the two Caulukya kings Jayasinhha Siddharāja, and Kumārapāla he was able to direct, in some measure, the destinies and the cultural progress of his native country. But not only Gujarat and the Jaina community owe a great debt of gratitude to Hemacandra, he has also a place of honour in general Sanskrit literature as a compiler of useful and important works on grammar, lexicography, poetics and metrics.

Among his poetical works his huge epic on the "Lives of the Sixty-three Excellent Men" (*Triṣaṣṭi-Salākāpuruṣa-Carita*) is perhaps best known. Though not without merit as a work of poetry, a Mahākāvya, as it is described by the author himself, yet its main purpose is instruction and edification. For us it is invaluable as a storehouse of ancient legendary lore and tradition. The appendix to this work, the *Parivīṣṭa-Parvan*, also called "Lives of the Series of Elders" (*Śhavarāvatī-Carita*) is even more important by its wealth of folklore and stories of all kinds. He has preserved to us many popular proverbs, and in case of his stories even folk-songs in dialect.

As a devotee Jaina he also composed some hymns of praise (*Stotras*). His "Hymn to the Passionless (Mahāvīra)", the *Vitarāgastotra*, is at the same time a poetical manual of the Jaina religion.

Hemacandra is always more of a scholar and a moralist than a poet, though not without taste and considerable skill in the use of the Kāvya style. This is also shown by his didactic poem, the *Yogaśāstra*, consisting of a text in simple śloka and a commentary in the style of ornate poetry, containing also stories.

As a poet, as a historian in some way, and as a grammarian, all at the same time, Hemacandra proved himself in the one epic poem *Kumārapāla-Carita*, also known as *Dvyaśraya-Kāvya*, because it is written in two languages, Sanskrit and Prakrit. The

poem describes the history of the Caulukyās of Aṇhīlvād and more especially of Kumārapāla, the author's great patron, but at the same time it is intended to illustrate the rules of his own Sanskrit and Prakrit grammars.

Hemacandra's grammar, called *Siddhahemacandra* or *Haimavyākaraṇa*, though hardly more than an improved edition of Śaṅkarāyana's grammar, has yet been described by F. Kielhorn as "the best grammar of the Indian middle ages" on account of its practical arrangement and terminology. He also added himself a commentary, and both *Uṇādigrahasūtra* and *Dhātupāṭha* to his grammar. Like other grammarians he also wrote a *Liṅgānusāśana*. The eighth chapter of his *Siddhahemacandra* is devoted to Prakrit grammar, which is still the most important grammar of the Prakrit dialects we possess. In his Prakrit grammar he has shown again his interest in popular poetry by preserving for us some pretty Apabhraṃśa songs which closely resemble the songs in Hāla's *Sattasaī*. In his manual of metrics he even composed Apabhraṃśa songs himself in illustration of the Apabhraṃśa metres, and it seems to be due to Hemacandra, as Professor H. D. Velankar (*Annals Bhandarkar Inst.* 14, p. 15) has suggested, that Apabhraṃśa has become a literary language among Jaina Yatis.

Hemacandra's learned books, it is true, are not distinguished by any great originality, but they display a truly encyclopaedic erudition and an enormous amount of reading, besides a practical sense which makes them very useful. This applies also to his manuals of poetics and metrics, the *Kāvyaanusāśana* and the *Chandonusāśana*, each accompanied by the author's own commentary.

Of the greatest importance for Sanskrit lexicography are the two works of Hemacandra on this subject, his synonymic lexicon *Abhidhānacintāmaṇimālā* with a commentary by the author himself, and his homonymic lexicon *Anekārthasaṃgraha*, with a commentary by the author's pupil Mahendrasūri. A supplement to the *Abhidhānacintāmaṇi* is the *Nighaṇṭus'eṣa*, a glossary of botanical terms in 396 ślokaś. Of inestimable value is his Prakrit lexicon *Deśināmamālā*. All these lexicons are so very valuable, because Hemacandra was able to use sources which are lost to us, as also on account of their practical arrangement and the clear explanations.

Hemacandra's literary activity also extended to philosophy. He wrote a work on logic, the *Pramāṇa-Mīmāṃsā*, "Examination of the Means of Proof," again with his own commentary. And his *Anyayogavyavacchedadvātriṃś'ikā*, 32 verses in praise of Mahāvira and a treatise on logic at the same time, formed the basis for *Mallīṣeṇa's* *Syādvādāmañjarī*, which is not only a commentary on Hemacandra's treatise, but also an independent work on Jaina philosophy.¹

1 Until a short time ago it was believed that Hemacandra is also the author of a *Laṅgha-Arhaṇṇīś'āstra*, a Jaina work on law and politics, said to be a summary of a larger work in Prakrit, and published with a Gujarati commentary at Ahmedabad, 1906. But Mr. C. R. Jain (see *The Jaina Gazette*, January 1935, pp. 9ff.) assures us, on the authority of Mr. Purāṇ Chand Nahar, that this "Arhaṇṇī" is a spurious work of the 19th century. It is no loss to the fame of Hemacandra, if we have to omit this insignificant compilation from the list of his works.

It was my revered *Guru*, the late George Bühler, one of the pioneers of Jainistic studies, who first drew the attention of scholars to the works of Hemacandra and their importance for the history of Indian literature. His *Life of Hemacandra*, though written as far back as 1889, far from being antiquated, is still the most authentic work on the life of the great Jain monk. More than that, Bühler's treatise cannot be too strongly recommended to every student of Indian history as a perfect model of historical research. No one has shown better than Bühler, how works of the Prabandha type, such as Prabhācandra's *Prabhāvakacaritra*, Merutunga's *Prabandhacintāmaṇi*, and Rājesekhara's *Prabandhakosā*,² full of legends and worthless anecdotes as they are, may yet, by a careful critical investigation, be used as sources of history.

It was, therefore, a great pleasure to me, when Dr. Manilal Patel, Professor in the Vidyābhavana, Viśva-Bhārati, informed me that he had translated Bühler's classical essay into English, and that it was to form a volume in the excellent *Singhi Jaina Series* published by the Rev. Jinavijaya Muni, from Viśva-Bhārati, Śāntiniketan, and I am happy to be able to introduce this important work from the pen of my *Guru* in its new garb which will make it accessible to fellow-students who have hitherto been unable to read it in the original German.

M. WINTERNITZ.

2 The *Prabandhacintāmaṇi* and the *Prabandhakosā* have lately been published in excellent editions by Jinavijaya Muni, Singhi Professor of Jaina Culture at Viśva-Bhārati, Śāntiniketan, in the *Singhi Jaina Series*, where also an edition of the *Prabhāvakacaritra* is in preparation.

THE LIFE OF HEMACANDRA

CHAPTER I

The Sources

ALTHOUGH European Orientalists have, during the last 50 years, paid very close attention to the works of Hemacandra, there still remains the want of a thorough research in the life of this remarkable man who, through his extensive literary activity, made the name of the Śvetāmbaras universally known in the learned circles of India, and who, because of his influence over a mighty monarch of Gujarat during the second half of the 12th century, gained a predominant place for the Jaina doctrine for the time being in his own native land. Apart from the inadequate, and partly inaccurate, data in H. H. Wilson's works and in the prefaces to the editions of some of Hemacandra's works, the only detailed account of the life of this famous monk is found in K. Forbes' *Rās Mālā*, (second edition, Bombay, 1878) pp. 145-157. A short article by Bhau Daji in the Journal of the Bombay Branch of the Royal Asiatic Society, vol. IX, p. 222f., is intended to supplement this account. Forbes' narrative is essentially a reproduction of the informations found in Merutungaśūrya's *Prabandhacintāmaṇi*. The anecdotes contained in this last-named work are put in a better chronological order, while the most striking improbabilities are set aside. At the end, some legends are appended which are taken from the oral tradition. This treatment of the material corresponds to the character of Forbes' work which makes no claim to give a critical adaptation of the history of Gujarat, but has as its title "A Garland of Historical Legends".

Since the year 1856, when the *Rās Mālā* appeared, the systematic research carried on in the Jaina-Libraries in Western India has brought to light a large mass of new material for the life of Hemacandra. On the one hand, numerous works, such as *Prabhāvakacaritra*, *Prabandhakos'a*, Commentaries on the *Rṣimaṇḍalastotra*, and a number of *Kumārapālacaritas* or *Kumārārāsas* have been discovered which deal more or less in detail with the life of this 'spiritual head of the *Kaliyuga*'; on the other hand, Hemacandra's own works, probably all of them and almost in complete form, are now accessible. It is therefore now possible to examine critically the information obtained through the secondary sources by comparing them with one another and with Hemacandra's own utterances—these are, alas! very rare—about his person and life-experiences. The character of these secondary sources, as well as the fact that the greater number of them were written long after Hemacandra's time and that they belong to the 14th, 15th and 16th centuries, renders it unnecessary to consider them collectively. A selection is quite sufficient, as the later authors for the most part only copy what their predecessors wrote.

For the following research I have used:

1. The *Prabhāvakacaritra*, a collection of life-sketches of 22 Jaina *Ācāryas*, who bestowed glory on thier faith; it was written about 1250, about 80 years after Hemacandra's death, by Prabhācandra and Pradyumnasūri.¹

2. The *Prabandhacintāmaṇi* by Merutuṅgācārya of Vardhamānapura or Vadhavān in Kāthiāvād: a collection of historical legends, completed on the full-moon day of the Vaisākha month, Vikrama Samvat 1362, that is, in April-May 1305 or 1306 A.D.²

3. The *Prabandhakoṣa* by Rājasekhara: a collection of the biographies of famous monks, poets and statesmen completed in Dhilli or Delhi, Vikrama Samvat 1405, i. e. 1348-49 A. D.³

4. The *Kumārapālacarita* by Jinamaṇḍana Upādhyāya, a life-story of the King Kumārapāla of Gujarat V. S. 1199-1230, completed in Vikrama Samvat 1492, i. e. 1435-6 A. D.⁴

The relationship of these works with one another is as follows: The *Prabhāvakacaritra* and the *Prabandhacintāmaṇi* represent two distinct—and apparently independent of each other—currents of tradition. They diverge very often and, as regards some parts, they do so in many important points; the older work gives us in some cases less trustworthy data. The author of the *Prabandhakoṣa* knows the *Prabandhacintāmaṇi* and regards his own account of Hemacandra as an appendix to the same. He says he will not repeat what is said in that work (*Prabandhacintāmaṇi*); he will, on the contrary, acquaint his readers with a number of unknown anecdotes.⁵ The material put forth by him is, it is true, generally not to be found in earlier works and appears to have been adapted from tradition to which he so often refers. Lastly, the *Kumārapālacarita* is a loose compilation from the three first-named and from several other similar works. Here and there, contradictory accounts of the *Prabhāvakacaritra* and of the *Prabandhacintāmaṇi*.

have been placed side by side; in other cases, attempts have been made to bring them in accord by alterations. These repetitions have, of course, no great worth, except when Jinamaṇḍana's method of broader representation is instrumental to a better understanding of the notes of his predecessors which were sometimes too brief. His extracts from some older and hardly accessible works are, on the other hand, of greater value,—particularly those from the *Moharājaparājaya*, a drama which Yaśṣpāla, a councillor or a minister of the 'Emperor' Ajayadeve, i. e. of the king Ajayapāla of Gujrat, wrote in honour of Kṣmārāpāla's conversion to Jainism.⁸ As Ajayapāla reigned immediately after Kumārāpāla and sat on the throne only for three years, the informations given in the drama deserve serious attention as being those of a contemporary source.

Like all the *Caritras* and *Prabandhas*, even the oldest of the works enumerated are not purely historical sources; nor are they comparable to the European Chronicles of the Middle Ages or to those of the Arabs. On the whole they are sectarian writings and when using them, one must take into account not only the tendencies of the sect from which they emanate, but also other minor details and some peculiarities of the Indian character. According to the definition which Rājasekhara gives in his introduction to the *Prabandhakōṣa*,⁹ the *Caritras* of the Jaiṇas are the biographies of the Tirthaṅkaras or Prophets—the ancient, whole-or half-mythical Emperors of India who are occasionally called *Cakravartin*—and of the Seers, i. e. the great, ancient chiefs of the sects down to Ārya-Rakṣita who must have died in the year 557 after Viṣṇu or 30 A. D. According to him, the stories of men of later times, monks as well as laymen, are designated as 'Prabandha'. The motives with which the *Caritras* and the *Prabandhas* were written, are to edify the congregations, to convince them of the magnificence and the might of the Jain faith and to supply the monks with the material for their sermons, or, when the subject is purely of worldly interest, to provide the public with pleasant entertainment. Metrical works of this class were written always according to the rules of the Brahmanical poetical and were meant to exhibit the artistic skill and scholarship of the authors. As the authors start out with this point of view before them, they naturally make their works collections of interesting anecdotes serving their purpose rather than actual biographies or exact accounts of events in the past. They move almost always by leaps and bounds and often leave very important points entirely in darkness. At the same time, their information often betrays strong, intentional colouring in the interest of their own faith; whereas in other places poetic exaggerations or devices which are to make the story piquant, may easily be detected. Other circumstances which render it more difficult for us to ascertain the historical valuation of the *Caritras* and the *Prabandhas* are the uncertainty of their original sources which for the major part consist of the oral tradition of the schools of the monks or of the bards and of the fearful belief in miracles and superstitions which were perhaps more deep-rooted in the Indians than in the European peoples of the Middle Ages.

The authors of the *Prabandhas* admit most of the points referred to above, thereby themselves admitting their main weaknesses. Thus, Rājasekhara says in the Introduction to the *Prabandhakōṣa*, whilst at the same time giving interesting advice to the preachers of his faith:

"Here the pupil must humbly attend everything, as prescribed, under a teacher

who has crossed the ocean of the holy scripture and eagerly fulfils his religious duties. Then for the salvation of the pious ones, he must deliver that sermon which stills the agony of sin; and the prescription for the same is this: the holy scripture must be read without committing any mistake, without contracting words, without omitting syllables. The explanation of the same should be given in a noble, sweet speech. Duly protecting one's body and looking round upon those who have gathered, one must speak so long as the matter is understood. *The speaker can generally attain his aim with the Caritras and the Prabandhas.*"

Still greater details are given by Merutuṅga in the Introduction to the *Prabandhacintāmaṇi*, verses 5-7, as to the purpose of his work and the character of his sources³:

5. 'The famous Gaṇin Guṇacandra has produced the first copy of the new work, the *Prabandhacintāmaṇi*, which is so lovely as the *Mahābhārata*'.

6. 'The old tales do not delight the hearts of the shrewd so much, for they have heard the same very often; I am therefore compiling the book *Prabandhacintāmaṇi* with (the use of) biographies (of my time) of noble men who are nearer to us.'

7. 'Even if the tales which the wise tell according to their understanding necessarily become different in character, clever people should, however, not criticize this work maliciously, as it rests on a good tradition'.

Thus, Merutuṅga confesses that his chief purpose was to entertain his public and that there were several contradictory accounts in existence as to the persons and events described by him. He is quite conscious of the uncertainty of the foundation on which his building rests. His grounds of consolation are of very doubtful worth.

These confessions and the fact that besides obvious absurdities, a large number of anachronisms, omissions and other errors occur in all the parts of the *Prabandhas*, which can be controlled by the accounts of authentic sources, make it essential for one to take the greatest precaution when using them. They should not, however, lead one to a complete rejection of the accounts contained therein; for the *Prabandhas* do contain much that is well corroborated by the inscriptions and other reliable sources. Particularly one must admit that the persons appearing in the older as well as later (*Prabandhas*) are all historical. However often a person is placed too early or too late, or the most contrary things are said about him, yet there is not a single instance in which one can with certainty assume that a particular man mentioned by him be a creation of the author's imagination. On the contrary, almost every new inscription, every collection of old manuscripts, and each newly discovered historical work supplies evidence for the actual existence of one or other of the personalities mentioned by them. So also those dates which they give as exact deserve always our most earnest consideration. Whenever these occur in other works of this class, which are usually independent of one another, we may without any hesitation accept them as historically correct. Naturally the same is also the case with other information. It will be seen from what follows that all the statements about Hemacandra in the *Prabhāvakacaritra* as also in the *Prabandhacintāmaṇi* which are not from the outset doubtful because of their character, are completely correct. On

the whole, however, it must be admitted that even in the *Prabhāvakacaritra* Hemacandra has become a semi-mythical personality. Considering the character of the *Prabandhas* described above, Hemacandra's own statements about his person and his time are naturally of the greatest significance. They are principally to be found:

1. In the Sanskrit *Dvyāś'rayamahākāvya*, which gives a summary of the History of the Caulukya dynasty of Gujarat, from Mūlarāja down to Kumārapāla (Note 28);

2. In the Prakrit *Dvyāś'rayamahākāvya* or *Kumāravālcariya*, which celebrates his patron Kumārapāla (Note 88);

3. In the *Prasasti* to his Grammar which is written in honour of his first patron Jayasimha Siddharāja and the ancestors of the same (Note 33);

4. In the *Mahāvīracarita* which belongs to the *Triśaṣṭiśālākāpuruṣacaritra* (Note 66).

Besides, isolated facts are found scattered in almost all of his works. Without these authentic communications, a research into Hemacandra's life would yield results of little certainty. With the help of them, at least an outline of his biography can be drawn. There remain, however, significant gaps which cannot be filled up for the present.

CHAPTER IX

Hemacandra's Youth

Hemacandra's birthplace was, according to all accounts, Dhandhukā, a town which was very important in former times and is even now not insignificant. It belongs to the district of Ahmedabad and lies⁹ just on the frontier between the main land of Gujarat and the peninsula of Kāthiāvād. There, in 1145 V.S., he was born on the full-moon night of the month of Kārttika, that is, in November-December, 1088 or 1089 A. D.¹⁰ His parents, Cāciga and Pāhinī, belonged to the merchant (*Vāṇiā*) caste; in particular to that sub-caste which is known as Śrīmodh Vāṇiās,¹¹ so called because this sub-caste originally came from Moḍherā. Both the parents adhered to the doctrine of Jina. Pāhinī distinguished herself through her special zeal for the faith and was moved by her piety to hand over her son whose worldly name was Cāṅgadeva or Caṅgadeva,¹² to a monk named Devacandra as a pupil while still in his early childhood, and thus dedicated him to the spiritual order. The detailed circumstances which led Cāṅgadeva enter the order of the Yatis, are variously described and all the stories are more or less romantically adorned. The *Prabhāvakacaritra* gives only a short account. Pāhinī, so it says, once dreamed that she had presented the *Cintāmaṇi* (the stone that fulfils all wishes) to her spiritual adviser. She related her dream to the monk Devacandra who gave her an explanation that she would bear a son who "would resemble the Kaustubha-jewel of the ocean of the Jaina-doctrine." When Cāṅgadeva was five years old, he accompanied his mother to the temple and sat on the seating-cushion of Devacandra while she was performing her worship. The monk reminded her of the dream and bade her entrust the boy to him as his pupil. Pāhinī referred him first to the child's father. As Devacandra kept silence over this, she fulfilled his wish, though unwillingly, "because she remembered the dream and because the word of the Teacher must not be disregarded." Thereupon, Devacandra took the boy with him to Stambhatīrtha, the present-day Cambay. There he was first consecrated in the temple of Pārśvanātha on Saturday, the fourteenth day of the bright half of the month Māgha of the Vikrama-year 1150. On this occasion, the 'famous' Udayana held the usual festival. Cāṅgadeva received the name Somacandra.¹³

Merutuṅga is much more extensive. He differs in some not unessential points from the *Prabhāvakacaritra* and presents quite a complete little romance. According to him, Devacandra came to Dhandhukā on his journey from Pattana or Anhilvād and went into the Temple connected with a monastery of Śrīmogh merchants, in order to pay his homage to the image of Jina there. Cāṅgadova, about eight years old, who roamed here and there playing with other companions of the same age, came there and sat down on Devacandra's resting-cushion which lay on the "throne" of the ordinary pulpit of the Jaina-monasteries. He thereby attracted the attention of the monk who on closer observation, found the boy to be endowed with signs of a high destiny. Wishing to get him as his pupil, the monk gathered together the congregation, i. e. the most esteemed Jaina merchants of this city, and went with them to the house of Cāciga. The father was absent from the house, but his wife Pāhini received the monk and his companions in a fitting manner. Devacandra told her that the congregation had come there in order to beg from her, her son. Although moved to tears by the honour so done to her, Pāhini at first declared herself unable to respond to the request, as her husband was of "heretical" mind and was, moreover, absent. At last the pressure of her relatives prevailed upon her and she handed the boy over to the Guru on their responsibility. Also Cāṅgadeva, who was consulted according to the rules, consented to become a pupil of the monk. Thereupon Devacandra immediately resumed his wandering with Cāṅgadova and went to Karpāvati where he took the boy to the house of a royal minister, named Udayana. Without doubt he was afraid that his pupil might be taken back from him. He sought therefore to secure the shelter of an influential member of the Jaina congregation. Subsequent events showed that he was not in the wrong; for there soon appeared Cāciga who, after he returned from his journey, at once hurried to Karpāvati in order to take Cāṅgadeva back. The father had taken a vow not to take any food until he had seen his son. Having arrived there, he went to the dwelling place of the monk, so furious that he showed the latter scant reverence and would not be soothed. It was only when Udayana was approached and he intervened, that the father was reconciled. Udayana took him to his house, treated him with honour as an elder brother and entertained him hospitably. Then he sent for Cāṅgadova, placed him in the lap of his father whom he offered a large sum of money besides other gifts of honour. Cāciga proudly declined the presents; but was so moved by the honours done to him by his host that he consented to let him have his son. On further persuasion by Udayana, he also allowed him to transfer his rights to Devacandra and finally performed the rite of world-renunciation for Cāṅgadeva.¹⁴

A third version which agrees neither with the *Prabhāvakacaritra* nor with Merutuṅga, is given by Rājasekhara. According to this, Devacandra often went to Dhandhukā on his journeys and preached there. One day, Nemināga, one of the believers among the gathering stood up and said that Cāṅgadova, the son of his sister Pāhini and of Thakkura Cācika, had received spiritual awakening through the sermon and was begging to be ordained as a monk. Before his birth (he further said) his mother had seen in a dream a mango-tree which, when transplanted to another spot, had borne rich fruits. Thereupon Devacandra declared that this petitioner would, if he entered the spiritual order, perform great deeds: he was endowed with lucky marks and was worthy to be

ordained, but the consent of his parents must be obtained. When Cāṅgadeva's wish was put before his parents, they first of all opposed, but finally gave their consent to it.¹⁵

Lastly, the author of the *Kumārapālacarita* gives both the first and the second stories with some embellishments and weaves them together in his own way, without troubling himself about the contradictions. Thus he declares thrice that Cāṅgadeva was born in the year 1145 of the Vikrama-era, but he twice gives as the date of his ordination the year 1150, i. e. the fifth year of his life, in agreement with the *Prabhāvakacaritra*, and once gives the date Vikrama Samvat 1154, i. e. the ninth year of his life, in accordance with Merutuṅga. According to his assumption, Cāṅgadeva received the name Somadeva after his ordination. He adds that the form Somacandra is used "by some".¹⁶

Evidently the story of the *Kumārapālacarita* deserves no consideration. Also the account of Rājasekhara is not trustworthy, for he betrays his desire to prove that Hemacandra entered the holy order in strictest accordance with the doctrine of the sacred scriptures of the Jainas. According to these doctrines, only he is worthy to become a monk who, enlightened through the sermon and through his own meditation, is convinced of the futility of the world and feels the intense longing for eternal salvation, the *Mukti*. In reality, the facts work somewhat differently. If the order of the Yatis were allowed to recruit members only from the volunteers who desired to renounce the world, then it would be in a bad position and the Jaina-congregation would be short of preachers. The provision of the necessary recruits is generally secured by the rich members of the congregation buying up boys, still in their tenderest age, from their parents and entrusting them to the Yatis for instruction. Illegitimate children of Brahmin widows are given special preference as they can be cheaply bought and may be supposed to have spiritual aptitude, for often the fathers of such children belong to the most cultured castes of India. In this matter not seldom does it happen that children of poor Brahmins or Vāṇiās are bought especially in times of high cost of living. In some isolated cases the Yatis themselves are active and make sure of successors by adopting forsaken orphans or by begging from their co-religionists children to whom they take fancy.¹⁷ These conditions of the present day clearly show that Rājasekhara's account is an invention, especially because the contradictory statements of the *Prabhāvakacaritra* and of Merutuṅga agree with the first-named. It is for the same reason that one must declare as perfectly trustworthy the statement that Devacandra obtained Cāṅgadeva by begging him from his mother. It is in every way probable that a monk who was attracted by an intelligent boy, 'endowed with lucky marks', sought to get him as a pupil and gained his purpose by cleverly exploiting the piety and the weakness of the mother. The story of the dream and of its interpretation before the birth of the boy as found in the *Prabhāvakacaritra* is, of course, to be rejected as an outcome of the belief, so often repeated by the Jainas, that the birth of great men is predicted to mothers by dreams.

In the same way, little value can be attached to the assertion in both the oldest sources, that Cāṅgadeva sat on the cushion of the monk. On the other hand, it is probably correct that Cāciga opposed and attempted to bring his son back, as related by Merutuṅga. If he was, as Merutuṅga says, "of heretical mind", that is, though belonging to the Jaina congregation, he still adhered to the old views, then one can easily understand his opposition against his son's entering the Yati's order. He was probably possessed by

the belief of the orthodox Indian who expects eternal happiness in heaven by the regular performance of sacrifices offered to the *manes* by his male successor and who, therefore, regards as the greatest ill-luck the untimely entrance of the latter into the holy order. Little as these viewpoints agree with Jainism, they are not seldom found among the Jaina loynica who, even though they do not perform sacrifices offered to the *manes*, still do share orthodox Indians' feelings for their male offspring. Similarly, there is no reason to doubt the statement that Udayana intervened between the monk and Cācigā. Udayana is certainly a historical personality. He was a Śrīmālī Vāṇīa who emigrated into Gujarat from Śrīmāl or Bhīmāl in Mōrvāḍ. He is supposed to have settled down first of all in the city of Kārṇāvati, which took, according to K. Forbes, the place of modern Ahmedabad. Soon afterwards, he was appointed Montri or royal counsel in Stambhātirtho by Siddharāja-Jayasimha and probably occupied the post of a Civil Governor in that city.¹³ He is referred to repeatedly in Hemacandra's biography. Also the short remark in the *Prabhāvakacaritra* that the famous Udayana had performed the ceremony of Cāṅgodeva's ordination in Cambay, points to the fact that Merutuṅga was correct in representing Udayana as Devacandra's patron. If this is so, then we have also a solution of the contradictions in both the oldest sources regarding Cāṅgodeva's age at the time of his ordination and regarding the city where it took place. As regards the first point, Merutuṅga, and as regards the second point, the *Prabhāvakacaritra*, is in the right. For, it is in itself improbable that Cāṅgodeva was ordained to become a monk in his fifth year, in V. S. 1150. This becomes quite unbelievable when we are told that Udayana at that time was already a royal counsel or was living in Cambay, because the king Jayasimha, in whose reign he emigrated into Gujarat, succeeded the throne only in the Vikram year 1150. Consequently Merutuṅga's date for the ordination, the eighth or ninth year of his life, according to Jinamaṇḍana, the Vikrama year 1154—has decidedly an advantage. On the other hand, the place where the ceremony was performed, must be Cambay and not Kārṇāvati. In addition, it may be added that the *Prabhāvakacaritra* further remarks that Kumārapāla, after his conversion had a Dikṣavihāra, i. e. a temple with a monastery, built in Cambay, in memory of Hemacandra's ordination. Merutuṅga agrees with this fact, despite his earlier contradictory statement.¹⁴

The sources supply us with little information regarding the next twelve years of the life of Hemacandra, or more properly Somacandra, which he spent as a student and servant of his Guru. Definite statements are to be found only in the *Prabhāvakacaritra*. There it is stated that he studied Logic and Dialectics as well as Grammar and Poetics and that he mastered these subjects at once on account of the power of his intelligence "which shone clear and pure as light". It is of course in itself clear that Somacandra learnt these branches of Brahmanical lore only as a supplement to the theology of the Jains. For, his training as a teacher and preacher of the Jaina-faith necessitated, naturally, above all, intimate knowledge of the Prakrit-dialect in which the Jaina-sūtras are written, as also a thorough study of the latter, of their commentaries and of other scriptures related thereto. His later scholarly attainments show that the statement of the *Prabhāvakacaritra* as to his capacities is right and that he must indeed have possessed more than ordinary power of intellect. There is no mention as to whether Devacandra alone instructed him or whether he had other teachers as well. The first assumption is,

however, not improbable, as Devacandra appears to have been a man of no insignificance. Devacandra is of course not mentioned in the lists of teachers. On the other hand, Rājasekhara assumes that he belonged to the Pūrṇacandra Gaccha and to the line of Yaśobhadra, the Rāṇā of Vaṭapadra, who was converted by Dattasūri, and that Yaśobhadra's pupil was Pradyumnasūri, the author of many works and his pupil Guṇasena was Devacandra's teacher. He adds, moreover, that Devacandra wrote a commentary to Thāna, i. e. the Sthānāṅga, as also a life of Śāntinātha. The latter statements may be correct. For, Devasūri mentions in the Introduction to his *S'āntināthacaritra* that it is translated from the great homonymous Prakrit-poem of Devacandra, the teacher of Hemacandra. Rājasekhara's account of Devacandra's school and teacher appears, on the other hand, to be partly incorrect. It is true that Jinamaṇḍana says exactly the same that Dattasūri of the Koṭikagaṇa, the Vajra Śākhā and of the Candra Gaccha, had converted the Rāṇā Yaśobhadra, and he gives the same line of teachers: Pradyumnasūri, Guṇasena, Devacandra. But the *Prabhāvakacaritra* (See Note 13, verse 14) calls the latter a pupil of Pradyumnasūri and Hemacandra himself says in the *Mahāvīracarita* that he belonged to the Vajraśākhā and to the line of Municandra.²⁰ In none of his works, known so far, does Hemacandra give the name of his teacher, although ample opportunity should have been offered for the same. It almost appears as if his later relationship with his teacher might not have been of friendly nature. In this respect, an anecdote given by Merutuṅga could be cited: Devacandra refused to teach his pupil the art of making gold because he had already "ill-digested" other easier sciences and hence was neither worthy nor capable of learning so difficult an art.²¹ Whatever be the solution of these difficulties, this much is certain that Devacandra was a learned man who had the qualification to train a pupil like Hemacandra.

In the last years of Somacandra's apprenticeship, the *Prabhāvakacaritra* ascribes a journey, or rather the plan for a journey, by which the young monk wanted to win the favour of the goddess Brāhmī, the patroness of learning, in order to overcome all rivals by her grace. With the permission of his teacher he set out on a tour towards the land of Brāhmī via Tāmaliptī in company of other Sādhus well-versed in the *Sāstras*. He went, however, only upto Raivatāvatāra, the sanctuary of Neminātha, where he devoted himself to ascetic practices in Mādhumata Sārtha (?). During the practices, the goddess of speech appeared before him and informed him that he would attain his desire at home. He therefore cancelled his further programme and returned to his teacher.²² Although in India it be not unusual that a scholar or a poet seeks to attain the *Sārasvata mantra*, a magic formula, which gives him mastery over speech; and although Hemacandra himself admits unreservedly of his faith in such means in his manual of Poetics, the *Alaṅkāracūḍāmaṇi*;²³ yet one must interpret the above story only as an explicative myth. Indeed, the extra-ordinarily naive geographic conceptions of the author point to this. When he says that Somacandra wanted to travel via Tāmaliptī or Tamluk in Bengal in order to reach Brāhmīdeśa, i. e. Kāśmīr, it is clear that he is confounding the Brāhmīdeśa with the Brahmadesa or Burma. Still more absurd is it that Somacandra is supposed to have gone on his journey first to Raivatāvatāra i. e. Junāgaḍh in Kāthiāvāḍ. Later on, Jinamaṇḍana detected this absurdity and tried to make the story more credible by an alteration (See Note 22).

According to all the sources, Somacandra's term of apprenticeship came to a close in Vikrama Samvat 1166 as he was then ordained as a Sūri or Ācārya, i. e. an independent exponent of the holy scriptures and a successor of his teacher. On this occasion he again changed his name according to the custom of Jain-ascetics, and was now called Hemacandra. The *Prabhāvakacaritra* suggests that Devacandra was an old man by this time and soon afterwards took to those chastisements which lead the conscientious Jaina to Nirvāṇa. Except in the above-mentioned story of Merutuṅga, he is no more referred to in the *Prabandhas*. The *Prabhāvakacaritra* adds further that Pāhīnī, when her son received the second ordination, took "*cāritra*", that is to say, she entered the Jain nunnery. According to a further statement of Merutuṅga's, she lived for a considerable time after this and died just about V. S. 1211.

CHAPTER III

Hemacandra and Jayasimha-Siddharāja

The sources speak nothing about Hemacandra's life during the time which immediately followed his ordination as a Sūri. They jump over a long series of years and resume only with his migration to Anahillapāṭaka or Pattana, the modern Anhilvād-Pāṭan, the Capital of Gujarat, where he lived, as the *Prabandhas* expressly and apologetically state, the great part of his life. There, by royal favour, an honourable career as author and promoter of his faith lay open to the Sūri. His first patron was the Caulukya king Jayasimha, designated Siddharāja, who had ascended the throne in the year 1150 of the Vikrama era and who ruled over Gujarat and the adjoining provinces of the western India until the Vikrama year 1199. According to all documents, Jayasimha was one of the most energetic and ambitious kings of the Caulukya-dynasty. He extended his kingdom as well towards the east as towards the west. Amongst his successful, warlike undertakings, special mention is frequently made in the *Prabandhas*, as well as in inscriptions, of his conquest of Surāṣṭrā or Sorath in the south of Kāthiāvād and of the occupation of Ujjain, which resulted in the arrest of the king Yaśovarman and the annexation, at least for the time being, of the western Mālvā. He is equally famous for his public buildings and the construction of huge lakes in Pāṭan, Siddhapur, Kapaḍvanj, Vīramgām and other cities. These lakes are still partly preserved. According to the *Prabandhas*, he was a friend of *belles-lettres* and entertained an earnest desire of seeing his achievements immortalised by a great poet. He therefore patronised the bards and poets and kept a poet laureate, Kaviśvara Śrīpāla who, though an author of various poetic works, does not seem to have been really able to tackle satisfactorily the task entrusted to him by his patron. The same sources speak also about Jayasimha's pursuit of philosophy. Although he was a Śivaite like his forefathers and, according to some stories, rigidly maintained the privileges of the Brahmanical faith, it is however reported that he, being eager to obtain complete deliverance from the fetters of rebirth, summoned from all countries teachers of various sects whom he questioned on Truth and God and the Holy Law, and had them discuss these points in his presence. Hemacandra confirms these statements in the *Prasāsti* to his Grammar (Note 33, verse 18, 22), where he speaks of Jayasimha's ascetic propensities, and in the *Dvyāśrayakāvya*, in which mention is made of the establishment of schools where Dialectics, Astronomy and the Purāṇas were taught (see Note 28).

It is easily comprehensible that even a Jain monk who had a thorough knowledge of Sanskrit-literature and the Brahmanical sciences as well as proficiency in the poetic art, could win the favour of a king of this kind. The sources are not, however, of one as to the art and manner in which Hemacandra came to be introduced to Jayasīmha. According to the *Prabhāvakacaritra*, by an accidental meeting he became acquainted with the king and by a clever exploitation of the opportunity thus offered, he got entry into the palace. Once, so it is said, Siddharāja passed through the streets of his capital riding on an elephant and saw Hemacandra standing by a shop near a slope. The king stopped his elephant just by the mound (*ṭimbaka*) and called out to the monk: "Recite something!" Hemacandra at once replied with a stanza composed on the spur of the moment; "Siddha, let the stately elephant jump freely without any hesitation! May the world-protecting elephants tremble! What's the good of all of them? By thee alone is the world guarded!" Jayasīmha was pleased with this stanza so much that he invited the author to go to the palace daily at noon and to entertain him. Hemacandra accepted the invitation and gradually won the king's friendship. Jinamandana agrees with this story in the main. It appears, however, that he drew his material from some other source. For, the verse which he attributes to Hemacandra, has a different form and he attempts to explain the reason of the king's addressing Hemacandra to the astonishing appearance of the letter and to the king's amazement at the same.²² Merutuṅga mentions nothing of this meeting and its results. According to his report, Hemacandra became known to Jayasīmha much later, just when he was returning from the victorious expedition against Mālva. On this occasion Jayasīmha held, on entering the capital, a ceremonious procession in which Yaśovarman, the captive king of Mālva, and the rich spoils gathered in the war were triumphantly exhibited. The heads of various fellowships of faiths appeared among the deputations from Aphirvād, in accordance with the Indian custom, to shower their benedictions on the victorious king. Among the group of the Jains was also Hemacandra who had been selected as a spokesman on account of his great learning. He paid homage to the king with these words: "Wish-fulfilling cow, besprinkle the earth with thy fluid! Ye, Oceans, scatter the *svastika*-figures of pearls! Moon, become thou a full bowl! Ye elephants-protectors of quarters of the globe, bring boughs of the heavenly tree, and unplait victory-garlands from them with your long trunks! For, does not the king Siddha, who has conquered the earth, come now?" This stanza that was "adorned with a commentary," was praised by the king and brought its author great honour.²³

The *Prabhāvakacaritra* (see Note 24) and Jinamandana similarly know this story. They however surmise that Hemacandra only renewed his acquaintance with the king on his return from Mālva and that he received a new invitation to the palace.

As regards the credibility of these statements, the second of them must certainly be historical. The stanza with which Hemacandra is supposed to have greeted the king, is authentic. For, it is found at the end of the twenty-fourth *Pāda* of Hemacandra's Grammar which, as will be later on shown, contains thirty-five verses composed by the author in honour of the Calukya kings. The last words, "For, does not the king Siddha, who has conquered the earth, come now?", produce a good sense only if one takes that the *śloka* was composed, as the *Prabandhas* maintain, originally as an occasional poem in honour of a triumphal procession and later inserted into the Grammar. As regards the

story of the meeting in the bazar, it is not possible to be equally certain. In itself the story sounds a bold one. It is not improbable that an Indian prince, who took an interest in the art of poesy, should address a man whose outward appearance struck him, and should, as a reward for a graceful compliment, grant him access to the customary audiences of scholars and poets. It is however hard to comprehend how Jayasimha could presuppose a proficiency in poetry in a Jaina-monk who was unknown to him. The matter is made more suspicious by the fact that the stanza, which Hemacandra is supposed to have composed on this occasion, should be given in two different versions and that none of them should exist in the authentic works of Hemacandra. Finally, it is noteworthy that the *Prabhāvakacaritra* should have nothing to report particularly about Hemacandra's intercourse with Jayasimha during the period between the first and the second meeting. Only Jinamaṇḍana relates a number of anecdotes regarding this intercourse. Even these anecdotes, according to other sources²⁶, fall into a later time. Under such circumstances the credibility of the first story is doubtful. In spite of this, there are some reasons which make it probable that Hemacandra was introduced to the court of Jayasimha before the conquest of Mālvā. The expedition against Mālvā, the date of which is not, with exactitude, given in any of the sources, must have taken place after the Vikrama year 1192, as, it is known, in the month of Māgha of that year Prince Yaśovarman who was conquered and taken prisoner by Jayasimha, made a grant of land, which proves that he still occupied the throne.²⁷ Probably this expedition was undertaken soon after this date. For, Jayasimha himself died in the Vikrama year 1199, and it is evident from his biography in Hemacandra's *Dvyāś'rayakāvyā* that he reigned for many years after his return from Mālvā. Now, if Hemacandra became first acquainted with Jayasimha at the time of the latter's imposing triumphal entry, then it could not have happened before the Vikrama Samvat 1194; in which case he could have had influence at the court of the king for about five years only. But that this influence lasted much longer than five years is clear from Merutuṅga's account of the famous debate held by the Svetāmbara Devasūri and the Digambara Kumudcandra in the presence of Jayasimha. He describes²⁸ that, on this occasion the 'young' (किञ्चिद्युक्तिकान्तशैशव) Hemacandra was present as a supporter of Devasūri and that he succeeded in winning the favour of the king's mother Mayanalladevī for his side. The *Prabhāvakacaritra*, XXI, 195 gives as the exact date of the debate the full-moon day of the month Vaiśākha, Vikrama Samvat 1181,³⁰ while Merutuṅga allows the same to take place towards the end of Jayasimha's reign after the expedition against Mālvā. There can be no doubt that the statement of the *Prabhāvakacaritra* deserves preference and that Merutuṅga took the liberty of a fanciful shifting of the date. The last-named fact is especially proved by the remark that Hemacandra was a young man at that time. Had the debate taken place towards the end of the ninetieth year, then Hemacandra should have been over fifty years of age. Under these circumstances, it cannot be denied that, even according to the sources which Merutuṅga used, the first acquaintance of Hemacandra with Jayasimha took place before the time of the war with Mālvā. This does not, however, prove that the story of the *Prabhāvakacaritra*, about the first meeting of the both, tells the truth. Its internal improbability remains just as great as before. The story might well have been invented as a historical setting to the famous verses of Hemacandra addressed to the king after the real facts leading to the former's introduction into the court of his lord had been forgotten. The facts may be sought in

Jayasimha's endeavours to learn the tenets of various sects. Possibly Hemacandra might have also been helped by his connection with Udayana who had great influence. It will also be later on seen that even Udayana's sons stood in very intimate relationship to Hemacandra. This help was quite natural and to be expected because Udayana had taken the boy Cāṅgadeva under his care. Hemacandra's former acquaintance with Jayasimha was probably not very intimate, for, the oldest source, as we have already noted, has nothing to say about it, while the stories of Jinamaṇḍana deserve no credence.

On the other hand, by reason of his benedictions at the king's procession, Hemacandra appears to have won a lasting influence. He became, first of all, Court-Pandit and then Court-Annalist. In the first position, he was entrusted by Jayasimha with the preparation of a new grammar. In the *Prabhāvakacaritra*, further circumstances which induced the king to take this step, have been described as follows. Sometimes after his triumphal entrance into the city, the manuscripts captured in Ujjain were exhibited to Jayasimha himself and the scholars of his court. He was attracted by one treatise on grammar that was among them. He questioned what that work was and in reply he was told that it was a work on etymology, compiled by the Paramāra king Bhoja; and the extensive literary activity of that poly-historian who had written works on all branches of learning, was highly praised. The praise kindled Jayasimha's jealousy and he expressed his regret that his treasury had no such series of manuals written in his kingdom. Thereupon all the scholars assembled there turned their faces towards Hemacandra, suggesting thereby that they considered him worthy of becoming the Bhoja of Gujrat. The king espoused their opinion and requested Hemacandra to prepare a new grammar, as the then available grammars, being too short or too difficult and antiquated, did not serve their purpose. Hemacandra expressed his willingness to accede to his lord's wish; he begged however for his help in securing the necessary materials, such as the eight older grammars which were to be found in their entirety only in the library of the Temple of Sarnsvatī in Kashmir. Jayasimha at once sent high officials to Pravarapura to fetch the MSS. The officials put up in the temple of this deity and laid their petition. Pleased with their songs of praise, there appeared Sarasvatī to them and ordered the librarian to send the desired works to her favourite Hemacandra. Her command was carried out and the scholar Utsāha returned to Anhilvād with the books. The ambassadors, on their return, described to the king how highly his *protégé* stood in favour of the goddess. The king considered his land fortunate in having such a man. Hemacandra looked through the MSS. brought to him and compiled his grammar in eight Adhyāyas and thirty-two Pādas; and in homage to the king he entitled it *Siddhahemacandra*, "compiled by Hemacandra and dedicated to Siddharāja". As the custom required, the work consisted of five parts, the Aphorisms, the Indexes of the Words formed with *upādi* suffixes, a Root-lexicon, a Treatise on the Rules of Gender, and a Running Commentary. Hemacandra furthermore added two more lexica, the *Nāma-mālā* and the *Anekārthakoṣa*. In order to characterise the Grammar as a court-work, the author adorned it with a *praśasti*, a poem of praise, in 35 stanzas in honour of the Caulukya dynasty from Mularāja down to Jayasimha. One stanza at the end of every *pāda* and four stanzas at the end of the whole work were given. On its completion, the grammar was read before the court and was accepted by the scholars as a model work because of its clarity and precision. The king then summoned

three hundred copyists to Anhilvād, who had to make copies during three years. Then he presented one copy to each of the heads of all the sects in his kingdom and dispatched other copies all over India, nay, even beyond the borders of India, into Persia, Ceylon and Nepal. Twenty copies were also sent to Kāśmīr which the goddess Sarasvatī accepted for the library of her Temple. In order to further still more the study of this work, Kāyastha Kākala, a well-known grammarian, was invited to teach it in Anhilvād. Every month a public examination of his pupils was held on the Jñānapañcamī. Whoever did his task well, received from the king a shawl, a golden ornament, a sedan-chair or a sunshade.

Merutuṅga's account which Jinamaṇḍana copies almost *verbatim* is much shorter and runs quite differently. When the king praised Hemacandra's stanza composed in honour of his triumphal entrance, it is said in the *Prabandhacintāmaṇi*,³² some jealous Brahmins remarked: "The monk has drawn his wisdom purely from our books!" The king thereupon asked Hemacandra if it was so. The latter replied: "We study the Jaina-grammar which Mahāvīra in his childhood explained to Indra". The envious Brahmins rejoined that it was a story of hoary antiquity; and that Hemacandra might name a more modern grammarian of his faith. Then the monk offered himself to write a new grammar in a few days if only His Highness Siddharāja helped him. The king consented and dismissed the scholars. After the celebrations of the triumphal entrance were over, the king was reminded of the story of the grammar and he ordered to collect, as promised, MSS. of all the existing grammars from many lands and also summoned scholars who were conversant with various systems. Hemacandra then wrote in one year the *Siddha-hemacandra* in five parts which contained 125,000 couplets, each of 32 syllables. When the book was ready, it was brought to the palace in right royal honour on the state-elephant and was deposited there in the treasury. From that time onwards, all other grammars were ignored and the *Siddha-hemacandra* alone was studied everywhere. This disappointed the rivals of Hemacandra and one of them secretly sneaked to the king that the grammar did not contain, as it should have contained, a poem of praise in honour of the Caulukya dynasty. Hemacandra got scent of that scandal and learned that the king was angry with him for that oversight. Thereupon he composed at once thirty-two stanzas in honour of the Caulukyās and recited them the next morning when his grammar was being read in the palace. The king was thereby reconciled and ordered that the knowledge of the Grammar be further spread.

It can be seen at the first glance that neither of the two stories possesses a claim to credibility in all its details. As Hemacandra's grammar is, however, preserved in its completeness and as recently many later works bearing on the same have become known, it is possible to examine critically the statements of tradition and to note that a great part of them, especially of those in the *Prabhāvakacaritra*, is quite correct. To this category belong, first of all, the date of the last-named work as to the extent, the arrangement and character of the Grammar, as well as the cause that led to its compilation. The *Siddha-hemacandra* contains, it is true, eight *Adhyāyas* and thirty-two *Pādas* and at the end of the commentary on each *Pāda* comes one stanza in honour of one of the first seven Caulukya kings while at the end of the whole there are four stanzas.³³ The *Siddha-*

hemacandra is said to be a work in five parts also in MSS. and there are, besides the Sūtras, still separate sections about the *upādi*-suffixes, the *gaṇas*, the roots and the gender of nouns. Besides this, the author has provided all the parts of his book with a commentary in two recensions,²⁴ whose compilation falls, as some allusions to this victory of Jayasimha, and the *Prasasti*s show, in the time of the reign of Siddharāja. Moreover, it is not only dedicated, as the title indicates, to the king Jayasimha-Siddharāja, but it also owes its origin to the request or command of the king. Quite similarly to the *Prabhāvakacaritra*, it is said in the *Prasasti*, stanza 35, that Siddharāja being dissatisfied with the older grammars, requested the monk Hemacandra to write a new one and that the monk thereupon wrote it "according to the rules". Of the further statement of the *Prabhāvakacaritra* that the inspection of the MSS., secured in Mālvā, was the immediate cause of the king's command, there is in fact no corroboration in other works. And yet this statement, considered on its own merits, is by no means improbable. For, when Jayasimha cherished the anxious desire, as already mentioned, to immortalise the memory of his reign through literary works, it was then only natural that the perusal of Bhoja's works aroused his jealousy and induced him to call upon the best scholar in his empire to write similar works. The *Siddhahemacandra* is then a compilation from earlier grammars as opined by the tradition. It is based specially on the grammar of Śaṅkṛāyana and on the *Kātantra*, as Kielhorn has shown. In his commentary on the work, Hemacandra cites very often the views of "others", of "certain persons", et cetera; and with the help of glossaries—unfortunately incomplete ones—to the Commentary, Kielhorn has discovered that for the first five *Pādas*, not less than 15 different grammatical works had been used.²⁵ For the whole work, the number is no doubt appreciably greater. From this, it appears quite credible that Hemacandra had collected materials from various places before he began his work, as also that his patron had been helpful in his task. Even at present the Indian princes provide their court-pandits almost regularly with MSS. and often mnago to get them from afar at great cost. When, however, the *Prabhāvakacaritra* opines on this point that all the MSS. came from the library of the temple of Sarasvatī in Kāśmīr, it must be an exaggeration, originating in the author's too high a regard for the literary greatness of the land of Śāradā. Merutuṅga's statement that the king managed to gather grammars from various lands, is more probable. Finally, one cannot declare as untrustworthy the statement made in both the sources that Jayasimha accelerated the circulation of the new *Vyākaraṇa*, distributed the copies of the same and appointed a teacher in order to teach it to others. If the pains taken by the king Ānnapāla with a view to circulating the *Sīryahita* written by his teacher Ugrabhūti, as described by Bṛhmi, are without doubt historical,²⁶ then similar statements about the works written at the command of the princes deserve full consideration. In the case of the *Siddhahemacandra*, it is to be further added that the grammarian Kākala—as the exponent of this grammar is called in the *Prabhāvakacaritra*—is not only a historical personality, but really did make himself useful in expounding the work. One opinion of Kākala is mentioned in the *Nyāsa* on the commentary of Hemacandra, used by Kielhorn. Moreover, Guṇacandra, a pupil of Devaśūri, praises a great dialectician, poet and grammarian, by name Kakkalla who was a sort of a professor, and says that it was at the command of Kakkalla that he wrote the *Tattvapralāṭika* or *Haimavikhrāma*—an essay to interpret the *Siddhahemacandra*.²⁷ Kākala, Kakkala and Kallalla are the three Prakrit-forms produced partly through

difference of accentuation, and all of them are diminutives of the Sanskrit name *Karka*. They designate without doubt one and the same personality. Devasūri, the spiritual teacher of Guṇacandra is probably the famous Jaina-bishop, already mentioned, who in V. S. 1181 held a debate with Kumudacandra and died in V. S. 1226. If one agrees to this, then the statements of Guṇacandra seem to confirm those in the *Prabhāvakacaritra*. On another point, namely, the mention of the period at which Hemacandra completed his work, the statements of the *Prabandhas* are to be rectified. The *Prabhāvakacaritra* does not, it is true, say anything in detail about this but suggests that the Grammar was composed within a short space of time. Merutuṅga, on the other hand, opines boldly that it was written in one single year. This is simply an impossibility and, moreover, is contradicted by a remark in stanza 23 of the *Pras'asti*. There Hemacandra mentions that Jayasimha has celebrated a festival of pilgrimage (यात्रानंदः कृतः १). The *Dvyās'rayakāvya* speaks only of a single pilgrimage of the king to Devapattana and Gīrnār, which seems to have taken place in the last year of his rule (See Note 28). The *Pras'asti* must, therefore, have been written after this pilgrimage and, as it must only have been written after the completion of the Grammar, the latter (the Grammar) also should have been finished after this time. Between the return from Mūlvā and the end of the pilgrimage, two or three years might have passed according to the statements of the *Dvyās'raya*. As the former falls, according to the above arguments, in the Vikrama year 1194, then the Grammar must have been ready, at the earliest, towards the end of the Vikrama-year 1197.

The success of his Grammar appears to have induced Hemacandra to extend further the scope of his work and to write a number of handbooks which should give the students of Sanskrit composition—and more particularly of the poetics—complete guidance to correct and eloquent expression. This endeavour led to the compilation of a number of Sanskrit-lexica and textbooks of rhetoric and metrics, as well as of a formal artistic poem meant for illustrating the grammatical rules. This poem is *Dvyās'rayamahākāvya* which contains the history of the Caulukya princes. The series of these works opened with a homonymic lexicon, the *Abhidhānacintāmaṇi* or *Nāma-māla*, by name. Then followed the synonymic lexicon; the *Anekārthasaṃgraha*; thereafter the manual of poetics, the *Alaṃkāracūdāmaṇi*; and lastly the *Chandonuśāsana*, the Metrics. This order is chiefly fixed by the statements given in the above-named works.³⁵ With reference to the first two, the *Prabhāvakacaritra* (Note 31, verse 98) says that they were completed simultaneously with the Grammar. There is little possibility in this, as the composition of the Grammar, its appendices and commentaries would have been quite sufficient work for that short period, even if Hemacandra, as is very usual in India, took the help of his pupils while compiling the commentaries and even if he had made preparations for his work earlier. The Grammar does not, it is true, contain 125,000 *s'lokas*, as Merutuṅga would have us believe. But including the commentaries and the appendices which, in their turn, have commentaries, it has something like 20,000 to 30,000 *s'lokas*. It might, however, be right that both of the *Koṣas* were completed before Jayasimha's death. That none of them contains a dedication or other usual characteristic to prove that the work was written at the king's command, is no obstacle here. Hemacandra seems to have

regarded them, as is also suggested by their not being mentioned in the *Alamkāracūdāmaṇi* (see Note 38), as supplements to the Grammar, and on this account he might have considered any mention of his patron as superfluous. According to a short note³⁹ which Merutuṅga gives at the end of the story of the Grammar, the *Dvyāśrayamahākārya* also belongs to this period. It is said to have been written immediately after the Grammar, in order to celebrate Siddharāja's conquest of the world. This cannot, however, be absolutely correct. For, the last five cantos of the poem, *Sargas* XVI-XX, describe a great part of the career of the king Kumārapāla who was Jnyasimīha's successor. The end indicates that Kumārapāla was still living and stood at the zenith of his power. In its form, as extant, it cannot have been completed before V. S. 1220. Now because Hemacandra had also undertaken to revise one other work towards the end of his life, as will be later on shown, it is quite possible that the *Dvyāśrayakārya* was undertaken at the wish of Jayasimīha and perhaps was finished upto the narration of the deeds of the king, that is, upto the fourteenth *Sarga*. In support of this, one can also add that the author of the *Ratnamālā* says,⁴⁰ Jayasimīha had the annals of his dynasty prepared under his order, and that nothing is known about any other comprehensive chronicle of the Caulukyās excepting Hemacandra's work. While there is still some probability of the two *loṣas* and the *Kārya* having been written wholly or partly during the period of Jnyasimīha's reign, the same is not the case about the *Alamkāracūdāmaṇi* and the *Chandonuśāsana*. These were probably written in the beginning of the rule of Kumārapāla. The reasons for this hypothesis are given below.

Many more anecdotes are described in the *Prabandhas* about Jayasimīha's intercourse with Hemacandra after the compilation of the Grammar. The greater number of them deserves no serious attention because of their very character and those few which, at first, appear as if they were historical, prove to be, on closer scrutiny, of doubtful worth. The first story which the *Prabhāvakacaritra* describes, tells us that Rāmacandra, a prominent pupil of Hemacandra's, lost his right eye, because Jayasimīha—to whom he had been introduced by his teacher—exhorted him to have only *one eye* on the Jaina doctrine (*ekadṛṣṭir bhava*). Merutuṅga, on the other hand, has another explanation for the probably historical fact that Rāmacandra was a one-eyed man. According to his statement, this defect was the result of an ill-considered stricture which Rāmacandra, despite the warning of his teacher, passed on Śrīpāla's praise-poem on the Sahasraliṅga lake.⁴¹ The second story of the *Prabhāvakacaritra* describes how cleverly Hemacandra contrived to help himself out of adverse situations, and to silence the envious Brahmins. Once, so runs the story, a Brahmin who had listened to the exposition of Nemicarita in the Caturmukha temple of the Jinas, complained to Jayasimīha that the heretics themselves did not even respect the venerable traditions of the *Mahābhārata*, and that they averted the conversation of the Pāṇḍavas to Jainism. He added the request thereto that the king might check such a travesty of truth. However, before pronouncing any opinion on the matter, Jayasimīha wanted to hear what the other party had to say and sent for Hemacandra as he was, in Jayasimīha's opinion, the most learned and truth-loving Jaina. On being questioned whether the complaints of the Brahmin had in them any truth or not, Hemacandra admitted that the sacred scriptures of the Jinas did contain

the said doctrine. But he advanced an excuse for the same by saying that it referred to a verse in the Mahābhārata where mention was made of hundred Bhīṣmas, three hundred Pāṇḍavas, thousand Droṇas and numberless Karna. Then he added that it might be quite possible that some of these many Pāṇḍavas were converted to the Jaina faith. Moreover, their statues could be seen in Śatruñjaya, Nasik and Kedāra. As the Brahmin did not know how to reply to such an argument, the king refused to take any proceedings against the Jainas.⁴²

The three other *Prabandhas* make no mention of this story. The same, however, appears in another version in the *Kathākoṣa*. On the other hand, we find in Merutuṅga, in a somewhat divergent form, a repetition of the third story of the *Prabhāvakacaritra* about the snubbing of the Purohita Āmiga by Hemacandra. Āmiga censured that the Jaina ascetics received women into their monasteries and that they enjoyed too good meals. Such practices, he thought, easily led to violations of the vow of chastity. Thereupon Hemacandra silenced him with a simile that the moderation of the flesh-eating lion stands opposite to the erotic tendencies of the dove that lives on only feeble grains, and that proves the insignificance of the type of diet. Merutuṅga maintains that the incident took place during Kumārapāla's reign⁴³ and it is probable that Āmiga served the latter. The fourth story in the *Prabhāvakacaritra* deals with the Bhāgavata-ascetic Devabodha who played a great rôle for some time in Anhilvād and who behaved very arrogantly towards the king and the court-poet Śrīpāla, despite the fact that he was generously patronised by the king. Later on, he was suspected of holding drinking-bouts against the rules of his order. Although he managed to prevent any proof being found of his guilt, he was thenceforward neglected and driven to poverty. At last, he went to Hemacandra and composed a verse in his honour. Hemacandra had pity on him and obtained a lac for him from the king. With that money he paid his debts. Then he went to the bank of the Gaṅgā and awaited his deliverance. This anecdote, too, is mentioned nowhere else. On the contrary, Devabodha is mentioned as an opponent of Hemacandra in Jinamaṇḍana's account of Kumārapāla's conversion, and it appears as if Rājasekhara (see Note 5) alluded to the latter story.⁴⁴

The fifth and last story of the *Prabhāvakacaritra* deals with Hemacandra's experiences of the pilgrimage which has been already referred to and which Jayasimha made towards the end of his reign to Somanātha or Devapattana, the present-day Veraval in Sorath. Jayasimha was, so it is said, greatly perturbed because of his having no issue at all. He undertook therefore a pilgrimage on which Hemacandra accompanied him. First of all, they visited Śatruñjaya where Jayasimha paid his homage to the first Tīrthamkara and presented twelve villages to the shrine. From Śatruñjaya he proceeded towards Saṁkali near Gīrnār and viewed therefrom the temple of Neminātha, which his officer Sajjana had ordered to be built out of the revenues of the province Saurāstra, without being authorised to do so. In order to secure the merit of having built the Temple for himself, Jayasimha freed the Governor from the repayment of the sum used, amounting to 27 lacs. Then he climbed the mountain Gīrnār and worshipped the Jina. Then he proceeded with Hemacandra to Someśvarapattana and paid homage to Śiva

whom Hemacandra also praised as the Paramātman. The last station on the journey was Koṭīnagara, the modern Koṭīnāra in Sorāṭh, where the temple of Ambikā existed. Jayasīmhā prayed to the Goddess that she might grant him a son. Hemacandra joined his prayers to those of this king and fasted for three days. Then there appeared Ambikā to him and informed him that Jayasīmhā would get no progeny but would have to leave his kingdom to Kumārapāla.⁴³

The same story is found with some omissions and additions in Jinamaṇḍana. The visit of Gīrnār is omitted therein as well as the anecdote of Sajjana's temple and Hemacandra's worship of Śiva. On the other hand, it is said, Jayasīmhā went, after his visit to Koṭīnagara—or Koṭīnāri according to the Prakrit form—ones again to Somanāthapattana in order to make his request to Śiva. The god appeared in person to the king, and refused to grant him a son.⁴⁴ Wholly different is the story, in Merutuṅga. He is well acquainted with the pilgrimage of Jayasīmhā. He, however, knows nothing about Hemacandra's taking part in it, and he therefore assumes that Hemacandra composed the verse to Śiva which is quoted in the *Prabhāvakacaritra*, while on a visit to Somanāthapattana, which visit he made much later in company with Kumārapāla. According to him the route of the march was, also, quite different. The king visited first of all Somanāthapattana. On his return, he encamped at the foot of Gīrnār; he did not however climb on the mountain, for the evilas Brāhmins declared to him that the mountain looked like a Liṅga standing in a water-tank and therefore must not be trodden by foot. From Gīrnār, so it is said by Merutuṅga, Jayasīmhā wended his way to Śātruṅjaya and visited the temples there, despite the opposition of his Brahmin advisers, by night and in disguise. Merutuṅga also mentions the grant of twelve villages. In the same way he knows the story of Sajjana; but he does not bring it in connection with the pilgrimage.⁴⁵ Nor does he mention the visit to Koṭīnagara. Now, if one compares what Hemacandra himself has written about Jayasīmhā's pilgrimage in the *Dvyāśraya*, one sees that the description of the *Prabhāvakacaritra* is decidedly false, while Merutuṅga's account thereof also contains errors. The *Dvyāśraya* differs from the *Prabhāvakacaritra* in that it is silent on Hemacandra's participation in the pilgrimage, in that the route of the march is different, although it is the same as given by Merutuṅga, and in that there is no reference to a visit to Koṭīnagara and to the revelation of Ambikā. On the contrary, it is assumed that Śiva revealed himself to Jayasīmhā in Somanāthapattana and informed him of Kumārapāla's destiny. Going against Merutuṅga's statement, the *Dvyāśraya* affirms that Jayasīmhā climbed the hill Gīrnār and there worshipped the Neminātha. Lastly, he contradicts both the *Prabhāvakacaritra* and Merutuṅga by reporting that from Gīrnār Jayasīmhā did not go to Śātruṅjaya but took the direct route to Siṃhapur or Siher, and by saying nothing about the alleged grant of land to the shrine of the first Jina. As Hemacandra quite carefully takes note in the *Dvyāśraya* of all other favours granted to his own faith, his silence in this case is very significant.⁴⁶

To these stories from the *Prabhāvakacaritra*, Merutuṅga adds three others, one of which is mentioned also by Jinamaṇḍana. The first two of these are intended to show Hemacandra's erudition. It is said that he alone could explain a Sanskrit verse

sent by the king of Dāhala and that it was he who, on another occasion, had at once composed the second half of a Prakrit-Dodhaka, the first half of which had been sent for Jayasimha's poets as *samasyā* by the king of Sapādalakṣa. The Sanskrit-verse is the well-known riddle with the word *hāra*. It belongs to the favourite passages with which the Pandits amuse themselves in their *sabhās* and it is so easy that great scholarship is not needed for its solution.⁴⁹

The third story has quite a different character. Once, says Merutuṅga, Siddharāja who was seeking the right path to deliverance, ordered an inquiry into the teachings of all sects of all nations. The result was unsatisfactory. Every teacher praised his own faith and censured all the other systems. The king was, therefore, as if seated on a "swing of doubt" and turned finally to Hemacandra in order to know what the proper attitude should be in such circumstances. Hemacandra gave him his advice in the form of a parable, common in the Purāṇas. He said, there lived a merchant, ages ago, who neglected his own wife and gave away all his property to a courtesan. His wife tried zealously to win back the love of her husband and inquired after all means of magic with which to accomplish her end. Thereupon a Gauḍa promised her "to get her husband tied down to her with a bridle" and gave her some medicine with instructions to mix the same in the food. After some days, when the woman put this advice into practice, her husband was turned into a bull. Thereupon the whole world rebuked her, and she fell into deep despondency for she did not know how to undo the effect of her unholy action. Once she took her metamorphosed husband to the pasture for grazing. She sat in the shade of a tree, loudly weeping over her fate. In the meanwhile, she heard a conversation which was being carried on between Śiva and his wife Pārvatī in a *vimāna*, flying above in the air. Pārvatī asked about the cause of the sorrows of the shepherdess and Śiva told her all about it. He also added that a healing herb grew in the shade of that very tree, which was capable of metamorphosing the bull back into his own original form. As the kind of the creeper was not specifically designated, the woman gathered up all that grew under the shade of the tree and threw it before the bull. He ate it, and became a man again. Now, just as the unknown creeper, thus concluded Hemacandra, proved itself to be of a healing virtue, even so also a believing reverence for all religions leads one to salvation, even though one may not know which of them really deserves reverence. From that time the king respected all sects.⁵⁰ Jinamaṇḍana⁵¹ gives another independent version of the story which is also much better in style. The same author also connects two more little anecdotes with this one. The one speaks of a second conversation over the same question, during which Hemacandra recommended to the king the so-called "common duties" such as generosity to worthy men, becoming behaviour towards venerable persons, kind-heartedness towards all beings etc., and declared in the words of the Mahābhārata that those who were devoutly pious in their conduct and not those inclined to self-castigation, nor yet the learned, were of real worth. According to the other anecdote, Hemacandra enlightened the king when the latter had a temple of Śiva and another of Mahāvīra built in Siddhapura, that the latter divinity was even greater than the former. For, though Śiva bears the moon on his forehead, all the nine planets may be seen at Mahāvīra's feet. Those who were well-versed in architecture corroborated

this statement and found that the temples of the Jinas were preferable to those of the Brahmanic gods in other respects also, according to the rules in their scriptures. Thereupon, thus it is concluded, Siddharāja discarded from himself the darkness of doubt.⁵¹

In view of the fact that some of the stories quoted appear to be mythical at the first sight, and that regarding most of the remaining, the *Prabandhas* contradict each other, it would be more than presumptuous to assume any of them as really historical. On the contrary, it is not at all improbable that they describe rightly on the whole the mode and manner in which Hemacandra behaved himself towards the king. Hemacandra would naturally have access to the audience of his lord during the last years of his life. He would have doubtless striven to shine out by his scholarship and smartness and he would have let no opportunity pass unexploited for a good word in favour of his own sect or at least for the equality of rights of the non-Brahmanic sects. In so doing, he would not miss to particularly stress those points in which the Jaina-doctrine coincided with the Brahmanic faith. It will be shown later on that like a clever missionary he did not fail also in his works to make use of such points of coincidence, and when it suited his purpose, he invoked the authority of the most popular Brahmanic scriptures in his favour. Lastly, he certainly had ample opportunity of defending himself and his co-religionists against the attacks of onivous Brahmins and the statement that he employed such devices, as the one mentioned in connection with the defence of Nemiscarits, is not incredible. Such traits are characteristically Indian and they are found very often amongst the Jinas. As yet one cannot with absolute certainty measure how great was the influence which Hemacandra exercised over Jayasimha to the advantage of his own sect. One might give credence, to a certain extent, to Hemacandra's own statement in the *Dvyāśraya*, according to which Jayasimha built a temple of Māhāvīra in Siddhispura and paid his homage to Neminātha on the mountain Girnār. For, there are enough examples, in old and recent times, of Indian Princes, who were not bigoted but rather liberal in their religious views, offering many presents to deities of faiths other than their own; indeed they have even worshipped them specially when they had to wait, like Jayasimha, vainly for the fulfilment of some long-cherished desire. But it is another question whether Jayasimha's propensity towards Jainism or favouritism towards the same, is to be ascribed exclusively to the efforts of Hemacandra. The most recent researches make it highly improbable that this was the case, for, they show that other Jaina-monks also had access to Jayasimha's court and were allowed to expound their doctrines to him. Amongst them, there is mention of a second Hemacandra, also named Maladhārin, who appears, judging from the date of his works, to have been ten to twenty years older than Hemacandra, the compiler of the *Grammar*. A work belonging probably to the 13th century, says: "Jayasimha drank the nectar of his speech". In a *Prasasti* composed in about 1400 A. D., it is even said that he converted Jayasimha and induced him to adorn the Jaina temples in his own kingdom and foreign parts with golden flag-staves and knobs and also to issue an edict which prohibited the killing of animals on 80 days in each year. If one might put one's trust in these latter statements, then the achievements of the grammarian Hemacandra should be very doubtful. Unfortunately

however, the author of the *Prasasti* mentioned, the same Rājasekhara who wrote the *Prabandhakoṣa*, is so far removed from the events described that one can hardly believe him unconditionally. Besides this older Hemacandra, a Yati named Samudraghoṣa is said to have "entertained the Siddhapati in the capital of Gūṛjara".⁴ At any rate, these statements are sufficient to prove that the grammarian Hemacandra was not the only Jaina-favourite of Jayasimha, as has been supposed by the *Prabhāvakacaritra*, Merutuṅga and Jinamaṇḍana. He is their hero and they are dazzled by the brilliance of his position at the court of Kumārapāla. These circumstances have naturally influenced their representation of his relationship with Jayasimha.

CHAPTER IV

The Accounts regarding the First Acquaintance of Kumārapāla and Hemacandra

However much the opinions may differ as to Hemacandra's success as a missionary at Jayasimha's court, it is certain that it was his religious zeal and eloquence that was responsible for the conversion of the next Caulukya king. Jayasimha died in the Vikrama-year 1199, his desire of getting a son remaining unfulfilled. After a short inter-regnum, his grandnephew Kumārapāla ascended the throne of Gujarat, being helped by his brother-in-law, General Kṛṣṇa or Kāphada by name, and being elected by the prominent persons of the empire. Kumārapāla's great-grandfather was Kṣemarāja, the eldest son of Bhīma I; who, according to one report, had renounced the throne willingly. But according to another report, he was overlooked in succession to the throne because his mother, named Cakulādevī, was a courtesan whom Bhīma had received in his harem. Kṣemarāja's son Devaprasāda had been an intimate friend of king Karna, Bhīma's son, and had received from the latter the village Dndhisthali, the present-day Dethli, not far from Aphilvād, as a royal grant. At Karna's death, he burnt himself after having entrusted Jayasimha to his son Tribhuvanapāla. Tribhuvanapāla remained true to the lord of his family, just like his father. In battle, he used to stand before the king so as to protect him with his own body. He must have died long before the end of Jayasimha's rule, as he is not mentioned in the accounts of the last years of this king. As Jayasimha remained childless down to his old age, Kumārapāla naturally stepped into the foreground as the presumptive heir to the throne. In order to convince Jayasimha that his grand-nephew would ascend the throne of Aphilvād after his death, no revelation of Mahādeva or Ambikā, and no prophecies of the court-astrologers, about which the *Dvyātraya* and the *Prabandhas* speak, were needed. But this idea was not at all agreeable to Jayasimha. He bitterly hated Kumārapāla and attempted to kill him. According to Merutuṅga's statement, the reason for his repugnance was Kumārapāla's descent from the courtesan Cakulādevī. According to Jinamaṇḍana's account, he hoped that, if Kumārapāla were cleared out of the way, Śiva might even yet grant him a son.

When Kumārapāla learned of the king's intentions, he fled from Dethli, and led for several years a wanderer's unsteady life, disguised as a Śivaite ascetic. first he seems to have continued staying in Gujarat. Later on, Jayasimha's persecutions, which increased in seriousness day by day, forced him to leave his motherland.⁵⁵ The *Prabandhas* relate a number of romantic adventures which are supposed to have taken place at Kumārapāla's flight and during his erratic wandering in Gujarat and in foreign lands, they take great pains in representing Hemacandra as the protector of the persecuted prince and as the prophet of his future greatness. The *Prabhāvakacaritra* contains the following statements about Hemacandra's part in Kumārapāla's destiny. Jayasimha, so it is said, came to know through his spies that Kumārapāla was found to be amongst a crowd of three hundred ascetics who had come to Anhilvād. In order to get hold of him, the king invited all of them to a feast. He himself washed the feet of each of them, apparently to show them his reverence, but really in order to find out who amongst them had the signs of royal dignity on the soles of his feet. As soon as he touched Kumārapāla's feet, he found the lines forming a lotus, a flag and a sunshade. He made a signal to his servants with his eyes. Kumārapāla saw the signal and fled most quickly into the dwelling place of Hemacandra, the spies following him. Hemacandra covered him quickly with a heap of palm-leaves under which the officials, hastily passing by, forgot to search for him. When the immediate danger was over, Kumārapāla absconded from Anhilvād and reached, after many adventures in the company of another Śivaite Brahmin Bosari, the neighbourhood of Stambhatīrtha or Cambay. Having arrived there, he sent his companion into the city to Śrīmālī Vānīā Udayana—the same man who had befriended Hemacandra's father, according to the above-mentioned story—and asked him for help. Udayana hesitated to have dealings with an enemy of the king. Thereupon, Kumārapāla, feeling very hungry, went himself to the city by night and came to a Jaina-monastery where Hemacandra had taken up his residence during the rainy season. Hemacandra received him cordially, for he at once recognised him from his auspicious signs that this was the future king. He prophesied to him that he would ascend the throne in the seventeenth year and induced Udayana to give him food and money. Then Kumārapāla wandered further and passed here and there in foreign lands for seven years as a Kāpālīka, in company of his wife, Bhopāladevī. In 1199 Jayasimha died. When Kumārapāla received this news, he returned to Anhilvād with a view to securing the throne for himself. On his arrival there, he met one Śrīmat-Sāmba (?), an otherwise unknown personality. Śrīmat-Sāmba took him to Hemacandra in order to find out an auspicious sign, for he had still doubts as to his attaining the aim. On his entrance, Kumārapāla happened to sit down on the cushioned throne-seat of the monastery and supplied thereby, according to Hemacandra, the longed-for sign. The following day, the prince went with his brother-in-law Kṛṣṇadeva, a Sāmanta, who had command over 10,000 soldiers, into the palace and was elected the king.⁵⁶

Merutuṅga's account of Kumārapāla's flight and wanderings, agrees on the whole with that of the *Prabhāvakacaritra*. As regards the divergences in details, it is to be noted that Hemacandra appears only once in Merutuṅga's story. Merutuṅga says nothing about Kumārapāla's being hidden in Anhilvād under the palm-leaves by Hemacandra; nor does he mention the second prophecy immediately before the election

to the throne. He relates only the story of the meeting in Stamhhatirtha, with a few small variations. After Kumārapāla had wandered over various countries on his flight from Anhilvād, he turned towards Cambay with a view to begging Udayana for money for his travels. As Udayana was at the Jaina monastery when Kumārapāla arrived, the latter also went there. There he met Hemacandra who at once prophesied to him that he would become a king ruling over the whole earth. As Kumārapāla would not believe that, Hemacandra wrote his prophecy down and gave one copy to Udayana, the king's councillor, and another to the prince. Thereupon the latter said: "If it will come true, then thou shalt be the real king; I shall only be dust at thy feet". Hemacandra replied that the kingship was of no consequence to him but that Kumārapāla should not forget his word and should later on be thankful to the Jaina Dharma and faithful to it. Thereupon Kumārapāla was supplied with food and drink at Udayana's own house and was also given the desired money for the journey. Then he turned towards Mālva where he remained till Jayasinha's death. When the latter died, he returned to Anhilvād and carried his election to the throne into effect with the help of his brother-in-law Kābhaḍaḍovā 'who led him into the palace with his troops ready for war'.²¹

Jinamanḍana brings Kumārapāla and Hemacandra together much earlier. He describes, Kumārapāla had gone to the court to pay his homage, before the king persecuted him. There he saw Hemacandra sitting before the king and went soon afterwards to the monastery in order to meet the monk. There Hemacandra delivered him a sermon and finally made him take a vow "of visiting others' wives thenceforth as sisters".²² Jinamanḍana's version of the story of Kumārapāla's flight is, as far as Hemacandra's part is concerned, a mixture of the stories of both the *Prabhāvakacaritā* and the *Prabandhacintāmaṇi*. According to his presentation Hemacandra meets—as Merutuṅga says—the fugitive first in Cambay. But the meeting takes place accidentally in a temple outside the gates of Cambay where Udayana also comes with a view to paying his homage to Hemacandra. The presence of Udayana is made use of in introducing his whole previous history which Hemacandra relates on being questioned by Kumārapāla as to who the visitor was. Then follows Hemacandra's prophecy and Kumārapāla's hospitable reception at Udayana's house, exactly as in Merutuṅga. On the contrary, it is said that Kumārapāla remained for a long time at his host's. Jayasinha received the news of his sojourn in Cambay and sent soldiers to capture him. Pursued by the latter he fled into Hemacandra's monastery and hid himself there under a heap of manuscripts in the cellar. The last episode is possibly a recast of the story of the first assistance of Devacandra which the *Prabhāvakacaritā* relates. Jinamanḍana appears to have felt that it was absurd to let Hemacandra appear on the scene first at Anhilvād and shortly afterwards at Cambay. Therefore he has probably changed the story of Kumārapāla's rescue under the palm-leaves at the latter place and has added, with a view to making it seem more probable, that the manuscripts lay in the cellar, as is always the case. Jinamanḍana's further description of Kumārapāla's wandering is much more detailed than in both the other works, and must have had its origin in some other sources. He makes the Prince first turn towards Vaṣṭapadra-Baroda, then towards Bhīrgukaccha-Broach, thence Kollāpur, Kalyāṇa, Kāñhel and other cities of Deccan and reach finally Mālva via Pratiṣṭhāna-Paithan. A great part of this section is in verses and appears to be plagiarized from one of the many materials of *Kumārapālacarita*.²³

CHAPTER V

The Stories Regarding Kumārapāla's Conversion

After these stories which represent Hemacandra as a saviour of the absconding prince and as the prophet of his future greatness, one would expect that soon after Kumārapāla's accession to the throne, there would be a mention of a close friendship between the two. That is, however, not the case. According to both of the oldest works, the intimate intercourse of the monk with the king began much later and that, too, not on account of the earlier beneficence of the monk, but owing to entirely different circumstances. After Kumārapāla had been crowned, so it is said in the *Prabhāvākacaritra*, he decided to suppress Arṇorāja, the arrogant king of Sapādalakṣa i. e. Eastern Rājputānā, and accordingly prepared for the war. With all his barons and their troops he proceeded. After some days he reached the fortress Ajameru, the modern Ajmer. He besieged it but could not conquer it despite all endeavours. When the monsoons set in, he returned to Anhilvād without having carried his purpose into effect. At the beginning of the cold season he again set forth, but had, however, to return again at the end of the summer, without having achieved the fall of Ajmer. *Eleven years* passed in this way. Then he once asked his minister Vāgbhaṭa, the son of Udayana, whether there were no deity, Yakṣa or Āsura, who could help him to achieve victory. Vāgbhaṭa advised him to worship an image of Ajitasvāmin which was then obtainable in Anhilvād and which had been consecrated by Hemacandra. Kumārapāla consented and offered Ajitasvāmin presents of very rich substances as required by the Jaina-cult. At the same time, he promised that, in case he conquered his enemy through Ajita's grace, the latter alone should be "his God, his mother, his Guru and father". Then he again proceeded towards Mārvād for the twelfth time. The battle took place in the neighbourhood of the mountain Arbuda-Ābū. Arṇorāja was totally beaten. Kumārapāla made a triumphal entry into Anhilvād. He did not forget his promise and offered his worship again in the temple of Ajitanātha. Soon afterwards, he proclaimed to his minister that he wanted to be instructed in the Jaina-tenets and asked him to secure him a teacher. Vāgbhaṭa proposed that Hemacandra be invited to fulfil the king's wish. So it came to pass that Hemacandra preached before Kumārapāla with the result that the latter was moved to take the vows of laymen: to renounce eating flesh and all other forbidden foods, and to study the law of the Jains.⁶⁰

Merutunga's narrative differs very much from the above one and is indeed full of romance. According to his account, Kumārapāla had to combat internal enemies immediately after his winning the crown. Then followed the campaign against Arjorāja or Ānaka of Sapādalakṣa and later a war against Mallikārjuna, the king of Koṅkaṇ, who was beaten by Āmrakhaṭa or Āmbaḍa, the second son of Udayana. Between these two stories, an anecdote is interwoven about the singer, Sollāka, in which Hemacandra also is mentioned. Contradicting this there is also the account of the way and manner in which Hemacandra became the friend and teacher of Kumārapāla. An insult which Hemacandra received at the funeral of his mother Pāhini from the ascetics of Tripuruṣaprāsāda in Aphilvād, drove him according to Merutunga's report into such anger that he decided to gain influence at the court so that he could take revenge for the insult. He betook himself to the royal camp which happened to be then at Mālvā. His old patron, the councillor Udayana, introduced him to the king. The king remembered his prophecy which Hemacandra had made during his flight. The king offered him his friendship and granted him the honour of access to his person at all times. This intercourse which developed so quickly had, however, no immediate results for the religious conviction of the king. Only a few anecdotes are given, e.g., the one about the quarrel with the Purohita Āmiga (see above p. 20), which prove Hemacandra's dexterity in self-defence against attacks. It was only when Kumārapāla returned sometime afterwards to Aphilvād that Hemacandra found an opportunity of beginning his work of conversion. Once Kumārapāla asked his friend, so it is said, how he could immortalize for all time the memory of his rule. Thereupon Hemacandra advised the king either to pay off every one's debts, as Vikramāditya had done, or to have a new stone-temple built in the place of the dilapidated wood-temple of Śiva-Somanātha in Devapattana. Kumārapāla preferred the latter and deputed at once an official to begin the erection. When it was reported that the foundation-stone had been laid, Hemacandra proposed to the king that he should take a vow for securing the happy conclusion of the project, and to that end either to observe complete chastity or to renounce indulgence in spirituous drinks and flesh-eating until the flag was unfurled on the pinnacle of the temple. Kumārapāla swore before a Śiva-līṅga to abstain from the prohibited drinks and dishes for the required length of time. After two years, the temple was completed and Kumārapāla wanted now to be freed from his vow. Hemacandra, however, prevailed upon him to hold the vow still longer, until he had worshipped the god in the new temple. Immediately, therefore, a pilgrimage towards Somanātha or Devapattana was undertaken and, on the advice of the envious Brahmins, Hemacandra also was invited thereto. The latter declared himself to be quite willing to visit the temple of Śiva. He however took first a roundabout route so as to visit the shrines of Śatrūṅjaya and Gīrṇār. At the gate of Devapattana he met the king and took part in the ceremonious entry-procession together with the king and with Gaṇḍa Brhaspati, the temple-priest of Somanātha. He was also moved by the request of his lord to worship even Śiva. Dressed in a costly costume, he entered the temple led by Brhaspati, praised its brilliance, made the usual sacrificial offerings according to the instructions of the *Śivapurāṇa* and threw himself prostrate before the Līṅga, dedicating the following verses to the God:

(1) Thou dost exist, whosoever Thou art, whatsoever Thy place, Thy time and Thy name may be! If Thou art the only one, free from stains and errors, then all reverence be to Thee, O Worthy of worship!

(2) Reverence to Him in whom the sorrows and the other causes of the seed of rebirth have vanished: be He Brahman, Viṣṇu or Maheśvara!

When Hemacandra had finished his prayers, Kumārapāla worshipped, on his part, the god according to the instructions of the priest Bṛhaspati and distributed rich presents. Then he ordered his retinue to retire and visited, with Hemacandra, the Holiest of the holy. There he asked his friend to explain before the Liṅga truthfully the way to deliverance. Hemacandra meditated for a moment. Then he proposed to appeal to the god who was verily there, that He might manifest Himself and show the way to deliverance. Hemacandra himself undertook to sink into the deepest meditation in order to attain the desired end. He instructed the king to bring immediately incense-offering of aloë-wood. As both of them thus were so busy and the adytum was filled with smoke-clouds, there, appeared all of a sudden a bright light and the beaming form of an ascetic was visible on the water-basin around the Liṅga. The king touched the apparition from its feet up to its head and having convinced himself that it was of divine origin, requested it for advice. Thereupon it told him that Hemacandra would surely lead him to deliverance. The apparition disappeared. The king then requested Hemacandra in all humility for instruction. The latter at once made him take a vow that he would never touch during all his lifetime either meat or spirituous drinks. After a short time, Kumārapāla returned to Anhilvād. He was won over more and more to the Jaina faith through Hemacandra's instructions in the holy scriptures as well as through his works, the *Triṣaṣṭiśalākāpuruṣacaritra* and the *Yogasūtra* and the twenty *stavas* composed in honour of Vitarāga. Kumārapāla also received the title of Paramārnata, "the eager worshipper of the Arhata". He then promulgated an edict prohibiting the killing of animals for fourteen years in the eighteen provinces subject to him. He had 1440 Jaina temples built and took the twelve vows of Jaina-layman. When the third one, prohibiting stealing, was explained to him, he at once decided to break the old custom of confiscating the property of those subjects who had died without leaving an heir.⁶¹

Jinamaṇḍana essentially agrees with Merutuṅga. But he felt the inner contradiction which the story of the *Prabandhacintāmaṇi* as well as that of the *Prabhāvakacaritra* contained. It appeared to him as unbelievable that Hemacandra who had helped Kumārapāla on his flight and had prophesied his ascending the throne, should have been afterwards forgotten for so many years and that he could have obtained access to the court only through the intervention of the Jaina minister. He has therefore interwoven a new story at the beginning of his account. The story is to show that Hemacandra went to the court very soon after Kumārapāla's coronation. This story, however, betrays quite clearly that the author had the knowledge of the older accounts and that he had changed them deliberately. After enumerating the presents which were given to the councillor Udayana and to the other benefactors of the king, he

says, Hemacandra was absolutely forgotten. In spite of that, he went to Anhilvād from Karpāvati a short time after Kumārapāla's coronation. He then asked Udayana whether the king remembered him. As the reply was in the negative, he requested Udayana to warn the king against visiting on a certain day the palace of his queen. He also permitted Udayana to mention his name in case the king insisted on knowing the name of the warner. Udayana brought home the warning to the king who acted accordingly. On the said day, the palace of the queen caught fire from lightning and was burnt to ashes. Thereupon the king asked the name of the unknown adviser. When Hemacandra's name was mentioned, he was at once summoned by the king who promptly begged to be excused in all humility for his forgetfulness and promised him to rule entirely according to his counsel.⁶² After showing that Hemacandra became Kumārapāla's friend and advisor soon after V. S. 1199, Jinamaṇḍana gives a short account of "the conquest of the world" by the king. In the subsequent account he follows wholly and literally Merutuṅga, excepting, of course, in one point, that is, he says nothing about the insult hurled at Hemacandra at the funeral of Pāhioi and about the subsequent journey to Mālvā. The statements naturally did not suit him. In some details, he is more extensive than Merutuṅga and lengthens the account of Kumārapāla's conversion very much by many quotations which he attributes to Hemacandra.⁶³

CHAPTER VI

Hemacandra's own Account of Kumārapāla's Conversion

If we compare these various stories about Kumārapāla's conversion with each other, it cannot be denied that the one given by Merutuṅga is written with very great dexterity and that his presentation is at first sight very attractive. It appears so natural that because of an insult from a Brahmin, Hemacandra should have thought of giving up his independence and placing himself under the protection of the king. The clever way in which he moves Kumārapāla for a certain time to follow some of the most important tenets of Jainism while at the same time he takes care not to put anything in the way of his patron's reverence to Śiva,—in fact he greatly encourages him in that,—betrays clearly the difficult situation in which he found himself in the court. This adaptation and apparent relaxation, the fooling of the king by a hocus-pocus and the subsequent clever exploitation of the favourable moment—all this seems quite credible and fits in very well with the character and the method of the Jaina-missionaries. On closer examination, however, many improbabilities or impossibilities are found in the account. It is easy to recognise, for example, that Merutuṅga indulges in an awful anachronism when he assumes that Udayana was Kumārapāla's minister and introduced Hemacandra to the king. According to Merutuṅga's own account (p. 9), Udayana came to Gujarat shortly after the beginning of Jayasīṃha's rule i. e. about V. S. 1150. Kumārapāla ascended the throne about 50 years later, in V. S. 1199. It is then simply impossible that he could have lived still for any length of time under Kumārapāla or that he could ever have served him. Merutuṅga's assumption, too, that Hemacandra advised the rebuilding of the temple in Devapattana, does not at all agree with the statements in an older document. For, in the inscription dated Valabhī-Saṃvat 850 or V. S. 1225 in the temple of Bhadrakālī at Devapattana, which was first of all made known by Colonel J. Tod, it is quite explicitly said in the 11th verse that the Gaṇḍa Br̥haspati, who had already been in great favour with Jayasīṃha, persuaded Kumārapāla to rebuild the ruined temple of Śiva-Somanātha.⁶⁴ Such an assumption has, since it dates from the time of Kumārapāla's reign, significantly far more probability than Merutuṅga's much later statement. If this inscription be in the right, then the whole further narrative of the *Prabandhacintāmaṇi* becomes unbelievable. If ever these points raise suspicion against the faithfulness of the tradition contained in Merutuṅga's works, then the same

tradition and also the narrative of the *Prabhāvakacaritra* prove as almost completely worthless in light of Hemacandra's own utterances about Kumārapāla's history and his relationship to him. Hemacandra devotes no less than four *sargas* XVI-XIX in the *Dvyāśrayakāvya* to the description of the successful war which Kumārapāla led against Arjorāja, king of Śākambhari-Sāmbhar in Rājputānā, and against Ballāla, king of Mālvā. Although no definite dates are given, it may yet be taken as certain from the description that Kumārapāla was involved in external complications soon after his coronation and that a considerable time had passed before he emerged successfully from them. The war with Arjorāja began immediately after Kumārapāla's coronation and appears to have lasted for a considerable number of years. Soon afterwards followed the campaign against Ballāla, which appears to have ended in a shorter time. After this was over, so it is said in the XX *sarga*, Kumārapāla prohibited killing of animals in Gujarat. After the king had published the edict to protect the animals, it is said further, he gave up the custom of confiscating the property of those who died without leaving behind an heir. Later on, he had the temple of Śiva at Kedāra or Kedārnātha in Garhwal and at Devapattana in Kāthiavāḍ rebuilt, and thereupon he had the temple of Pārśvanātha in Anhilvāḍ and Devapattana erected, the former of which bore the name Kumāravihāra. The last events of the time of Kumārapāla's reign, as mentioned in the *Dvyāśraya*, are the building of a temple of Śiva in Anhilvāḍ and the foundation of a new era which bore his name.⁴⁵ From these statements one may conclude with absolute certainty that Kumārapāla's conversion to Jainism took place after the war with Mālvā. It also becomes probable that Hemacandra, although he does not touch upon his own relationship to the king by a single word in the *Dvyāśraya*, was acquainted with the king earlier and had influence over him. The latter conclusion is fully corroborated by a passage in another work of Hemacandra. In his *Mahāvīracarita* Hemacandra makes Tīrthaṅkara deliver a prophecy on Kumārapāla's reign to Prince Abhaya, in which his name occurs and in which the beginning of his acquaintance with the king is related. After Mahāvīra's preliminary description of the city of Anhilvāḍ, he proceeds further as follows:

45-46. When, O Abhaya, 1669 years will have passed after my Nirvāṇa, then there will live in that city (Anhilvāḍ) the long-armed king Kumārapāla, the moon of the Caulukya-line, a powerful lord of all.

47. This large-hearted one, a hero in the fulfilment of the law, in generosity and in the battle, will lead his people to the highest prosperity, protecting it as a father.

48. Very clever and yet of upright mind, in his majesty fiery as the sun and yet filled with the peace of the soul, punishing arrogant attacks and yet always ready to forgive, he will protect the world for a long time.

49. He will make his people like unto himself, firm in the fulfilment of the law, even as a wise teacher trains a good pupil.

50. Granting protection to those who seek it, and like as a brother to the wives of other men, he will esteem the sacred law above riches and as life.

51. On account of his bravery, his fulfilment of the law, his generosity, his mercy, his might and other manly virtues, he will stand without a rival.

52. He will conquer the region of Kubera as far as the kingdom of the *Turushkas*, that of Indra as far as the river of gods, that of Yama as far as the Vindhya, and the west as far as the ocean.

53. Once this prince will see the teacher Hemacandra, who has arisen from the race of Muncandra in the Vajrasākhā.

54. Delighted at the sight of him, as the peacock is delighted at the appearance of the clouds, this good man will hasten to do honour daily to that monk.

55. This king will go with his minister of the Jaina faith to honour that Sūri whilst the latter is preaching in the temple of the Jina about the sacred law.

56. There he will, though ignorant of the truth, pray to the god, and honour that teacher with a naturally pure heart.

57. After he has heard with delight the noble sermon about the law from his lips, he will take the minor vows and will then strive after the vow of perfection.

58. After enlightenment has come to him, he will fully learn the life of the faithful, and, resting in the audience-chamber, will ever delight himself with the speeches about the sacred law.⁶⁶

This prophecy agrees excellently with the statements of the *Dryās'rayakāvya* and completes the same. The somewhat poetically coloured description of the frontiers of the Gujarat Empire gives us clearly to understand that it extended in the north-east by overthrowing the Sapādalakṣa or in the eastern Rājputānā by defeating Sākambharī-Sāmbhar and in the south-east by conquering Mālvā. Kumārapāla's acquaintance with Hemacandra began, according to the verse 53, in the time when the empire had achieved its greatest expansion and when the war-expeditions and conquests were over. His conversion was the result of a sermon preached by Hemacandra when he had gone to the Jaina temple in the company of an unnamed minister in order to pay his homage to the monk who had made a deep impression on him.

These statements of Hemacandra himself make it first of all necessary to reject as fanciful all the above-described anecdotes as to his earlier relations with Kumārapāla during his flight. The anecdotes were composed probably with a view to motivating the later relationship. They show, moreover, that the further accounts of the *Prabandhas* as to the renewal of the acquaintance and the conversion contain in them little historical element. The above-given narrative of the *Prabhāvakacaritra*, according to which Kumārapāla was moved by his minister Vāgbhaṭa to invoke Ajitasvāmin to help him against Arṇorāja and was converted to Jainism by reason of the fulfilment of his prayer, cannot be true, for the war with Mālvā, which is not mentioned in the *Prabhāvakacaritra*, took place even before the conversion; so that it was not awe at Hemacandra's miraculous powers but appreciation of his life and teachings that induced the king to listen to

Hemacandra's sermons. Merutuṅga's detailed account contradicts Hemacandra's own account still more, as may easily be seen. There are only two points in which the *Prabandhas* agree to some extent with Hemacandra, thereby preserving real tradition. In the first place, they are no doubt correct when they state that Kumārapāla's Jaina minister introduced Hemacandra to the court and was interested in creating favourable ground for his faith. For, the mention of the "Jaina" minister, who according to the *Mahāvīracarita* accompanied the king to the temple, is not made without any reason. We may take it for granted that it was this Jaina companion who occasioned Hemacandra's acquaintance with the king and who induced the latter to visit the temple. Most probably the minister was Vāgbhaṭa, son of Udayana, whom the *Prabhāvakacarita* mentions in the above-mentioned narrative of conversion. The poem in praise of the Kumāravihāra written by Hemacandra's pupil Vardhamāna testifies that Vāgbhaṭa really belonged to the group of the ministers of Kumārapāla. Several stories of the *Prabandhas* maintain that Hemacandra consecrated either in V. S. 1211 or 1213 the temple which Vāgbhaṭa had built in Śatruñjaya in memory of his father who had fallen in the battle against Navoghaṇa, the Cūḍāsamū king of Vōmanastali. One *Prabandha* says, farther, that Hemacandra did the same service in V. S. 1220 to Āmrabhaṭa, second son of Udayana, for his temple of Suvrata in Broach, whereas the other *Prabandhas* (see under) relate a legend about Hemacandra's healing of Āmrabhaṭa.⁷ If to this be added Merutuṅga's statement, even though an anachronism, that Hemacandra was introduced to Kumārapāla by the father of both the brothers (p. 29), then it does not seem too bold to regard the family of Udayana as the prime cause of Hemacandra's influence at the court of Anhilvād and to regard him as the family's particular protégé. A second historical element in the stories of the *Prabandhas* is the statement that Kumārapāla's conversion took place, not in the beginning but about the middle of his reign. Here also they agree, as has been shown, with Hemacandra's statements.

The exact date of this event appears to have been preserved in the drama, already referred to above, the *Moharājaparājaya* by the councillor Yaśahpāla. The conversion of the king is allegorically mentioned as his marriage with the princess Kṛpāsundarī i. e. the beautiful Mercy, the daughter of Dharmarāja and the Vinatidevī. Hemacandra is mentioned as the Priest who ordained the marriage tie before Arbāt. According to the quotation of Jinamaṇḍana from the *Moharājaparājaya*, this marriage took place in V. S. 1216, Mārga sudi 2. If, as may be well supposed, this date really occurred in the drama, then it must be taken as authentic, for the *Moharājaparājaya* was written, as is shown in the Note 6, a few years after the death of Kumārapāla, between V. S. 1229 and 1232.⁸ We may also add to this that Kumārapāla received the title *Paramaśrāvaka* i. e. 'the most eager hearer (of the Jaina-doctrine)', in the colophon of an old MS. which was written five years later, in V. S. 1221; while his conversion is not mentioned in a Jaina-inscription of V. S. 1213.⁹

If we accept now V. S. 1216 as the date of Kumārapāla's conversion, then we may place his first meeting with Hemacandra one or two years earlier. Even if the *Mahāvīracarita* assumes that the king, after coming to know the distinguished Teacher, "will hasten to revere him daily", it is of no avail to weigh these words as of gold. It

must have taken a long period of secret intrigue before the king allowed himself to visit the Jaina Upāśraya and to sit at the feet of Hemacandra as a listener to the sermon. However, as to the manner in which the gradual friendship was formed and how Hemacandra won the favour and the confidence of the king, we may at least put forward certain assumptions, not wholly baseless, with the help of some suggestions from his other works, even though we may fail to attain full certainty. But before these remarks are made, it is necessary to go over Hemacandra's activities during the period from V. S. 1199, the year of Jayasimha's death, until his acquaintance with Kumārapāla in V. S. 1214 or V. S. 1215.

As has been said above on p. 18, Hemacandra had undertaken, after his appointment as the Court-Pandit about V. S. 1194, the task of writing a complete series of manuals for the worldly sciences and specially for Sanskrit Composition. Of these, the Grammar and its appendices with the commentary, perhaps also both of the Sanskrit Lexica and the first fourteen cantos of the *Dvyāś'rayakāvya* were completed before Jayasimha's death. After V. S. 1199 he appears to have pursued his plan further without worrying the loss of his position in the court, and worked on tirelessly as a private scholar. The first work belonging to this period, is his Manual of Poetics, the *Alaṃkāracūdāmaṇi*.^{69a} In the above-mentioned (Note 38) passage of the same it is said that it was written after the completion of the Grammar, and another very striking circumstance shows quite clearly that its compilation took place at a time when the author did not enjoy royal favour. For, the dedication, the compliment to the ruler of Gujarat, is lacking not only in the text but also in the commentary which contains a great number of verses. This latter point is all the more weighty as it was a fashion of the court-writers on poetics always to add verses in honour of their patrons. And Hemacandra himself is no exception, for we find him missing no opportunity of flattering his lord in two of his other works. The one case in point occurring in the Commentary on his Grammar was mentioned above. The second one will be forthwith discussed. Particularly in a work on Poetics it would have been easy to celebrate the heroic deeds of Jayasimha or Kumārapāla in the same way as is done by the older Vāgbhaṭa in his *Alaṃkāras'āstra*.⁷⁰ As, however, this does not happen, it can well be supposed that the author at the time of writing the work, had no connection with the king and it is not hard to determine that that was the period between Jayasimha's death and the beginning of the acquaintance with Kumārapāla. The same is true about the *Chandonus'āsana*,⁷¹ the work on Metrics, which was written, as is evident from the introductory verses, immediately after the *Alaṃkāracūdāmaṇi*; as also about the Commentary belonging to it. Here, too, we miss the dedication and the compliments to the king in the illustrations. Moreover, it is to be noted that the texts of both of these manuals were first finished and the commentary on the *Alaṃkāracūdāmaṇi* was written just after the completion of the *Chandonus'āsana*. This is evident from the fact that Hemacandra refers to the latter in the former and speaks of it as a completed work.⁷² Also numerous supplements to both the great Sanskrit *koṣas* had their origin in that period as well as, surely, the text of the Prakrit Lexicon, the *Deśināmamālā* or *Ratnāvali*. - To the supplements belongs, first of all, the *Śeṣākhyā Nāmamālā* which purports to complete the *Abhidhānacintāmaṇi*, and which contains particularly extracts from Yādavaprakāśa's *Vaijayanti*.⁷³ Then the *Nighaṇṭu* or *Nighaṇṭus'eṣa*,

known so little as yet, is to be mentioned. The tradition of the Jaina-scholars assumes that Hemacandra wrote six small works of this name. However, only three of them are so far discovered. Two give short survey of botanic names while the third deals with precious stones.¹⁴ It is not improbable that these works were written in imitation of the older *Dhanvantarinighaṇṭu* and the *Ratnaparikṣā*. Also in these works one misses that hint that they were written at the king's command. However, a doubt may be raised at least with regard to the *Śeṣākhyā Nāmamālā*, whether it was written between V. S. 1199 and 1214/15, for the same has been inserted in many MSS. in the Commentary of the *Abhidhānacintānāṇi* and this latter belongs, as will be shown below, to the last years of Hemacandra's life. The *Deśināmamālā*, on the other hand, was probably written shortly before Hemacandra's acquaintance with Kumārapāla. For, Hemacandra suggests in the third verse of the Introduction and says in the explanation of the same verse (pp. 2-3) quite expressly that he had previously completed not only his Grammar but also his Sanskrit-Koṣas and his Manual of Poetics. On the other hand, the commentary, which was certainly written later, contains no less than fifteen verses in which the king is mentioned by name, while in nine others the designation Cālukya or Calukya occurs and a great number of them are addressed simply to the king. These verses, all of which are applicable to Kumārapāla, praise his heroic deeds, describe the greatness of his glory and the misery of his foes, or praise his generosity. In one place, there seems also an allusion to a particular historical event. It is said in VI, 118:

"O Thou, whose courage emits unbroken sparks, O Lord of the goddess of Victory, does not thy fame ramble about freely, just like an unchaste Cāṇḍāla-woman, even in the Palli-land?"¹⁵

The Palli-land is the district of Pālī in Rājputānā between Jodhpur and Ajmer. It is to be recognised, therefore, that in this verse there is an allusion to Kumārapāla's victory over Arjorāja, the king of Sapādalakṣa, or Śākambharī-Sāmbhar.

Whatever may be thought of this verse, there remains, however, the very conspicuous fact that Hemacandra in the Commentary to his *Deśināmamālā* glorifies only the victory and the bravery of Kumārapāla but does not speak of his piety and of his faith in the Jaina tenets. This fact strengthens the conclusion that this work was written after Hemacandra had obtained access to Kumārapāla's court, but before he began his work of conversion. Therefore, the date of the compilation of the Commentary must roughly be V. S. 1214-15. The above-mentioned fact further gives a hint as to the way and manner in which Hemacandra began to win the favour of the king. First of all, he appears to have made use of his temporal and worldly knowledge to create a favourable impression. After his introduction by his patron, the minister Vāgbhaṭa, he probably received the permission to appear at the usual daily audience of the scholars. His position is naturally prominent from the outset. His reputation as a scholar had been for long firmly established and it could not have failed to influence Kumārapāla, even if the latter began to study, as an anecdote given by Merutuṅga reports, the sciences just in his old age. Hemacandra would certainly not have hidden his light under a bushel but would have radiated it through his deep erudition at the discussions of the scholars in the king's presence. Apart from the strictly scientific accomplishments, he undoubtedly influenced the king

by his panegyrics on Kumārapāla's war-activities of which the verses partly very cleverly composed in the commentary on the *Deśināmamālā* give examples. There was probably no lack of opportunity for religious discussions at the Court. According to all accounts, Kumārapāla was about fifty years old when he ascended the throne and when the completion of his war-expeditions allowed him to take rest, he had attained his sixty-third year. That at such an age he turned to religious questions can well be understood, this being usual especially in the case of Indians. Moreover, be it noted that for years he wandered here and there, as the *Prabandhas* would have us believe, as a Śivaite ascetic and that he, as Hemacandra says in the *Yogas'āstra* (see Note 80), had "seen" various manuals of the Yoga and took great interest in the Yogic practices of the ascetics, which would first of all bring supernatural powers and finally would lead to deliverance. Hemacandra also was very expert in these doctrines, as his last-named work shows, and he appears to have performed the prescribed spiritual exercises himself for he bases his description of the practices on personal experience (Note 80). So far, the circumstances were well favourable to persuade even a king to abandon Śaivism to which his race had paid homage from time immemorial and to go over to the heterodox Jaina sect which was very influential and had been honoured in Gujarat for many years.⁷⁷ As his works show, Hemacandra was never in want of skill. He probably began with caution and, as the *Prabandhas* state, he emphasised wherever possible the harmony between the doctrines of Jainism and those of the orthodox systems. The *Kumārapālacarita*, pp. 124 ff., particularly gives long sermons in extenso, in which Hemacandra attempts to prove the identity of Jina and Śiva as well as Viṣṇu, and refers to the canonical works of the Brahmins for the doctrine of preserving the life of animals. However little one may rely on the wording of these and similar passages, they without doubt clearly show the way in which Hemacandra approached the works. For, in the commentary on his *Yogas'āstra* he cites among other things, passages from the Brahmanical works, with the introductory words: "So say even the believers of false doctrines," in confirmation of the Jaina doctrines, and also in the text of this work (III, 21,26), Manu's words against meat-eating, with mention of his name, are given. There is, however, no trace in his works of an identification of the Brahmanical gods with the Jinas. In spite of this, it is quite possible that he made use of them in his sermons; they were usual even in the 12th century. In the *Maṅgala* to the Nāṇḍol deed of presentation of the princes Alhaṇa and Kelhaṇa of V. S. 1218, we read :

"To liberation may also the gods Brahman, Śrīdhara and Śaṅkara lead [us,] who, always renouncing passions, are known in the world as Jinas!"

However, Hemacandra's task had been troublesome and success did not crown it so rapidly as too strict an interpretation of the above-mentioned passage from the *Mahāvīracarita* would have us believe. It is particularly likely that, as the *Prabandhas* relate, Hemacandra was continually disturbed in his work by hostile influences and that all the Brahmins were bent upon to counteract his influence over the king and, above all, to hinder the formal conversion of the latter. Merutuṅga's above-mentioned anecdotes, according to which malicious and envious people set traps for Hemacandra, describe the general situation quite rightly, even if one might not agree in details. In the same way:

Jinamandana's story, which relates that Rājācārya Devabodhi, the spiritual instructor of the king, champions the old religion, may have an historical basis despite the fact that the story in its present setting is purely mythical.² The event most probably did not take place without a hard fight. Without doubt, the already mentioned *Yogasūtra* particularly played a very essential part in keeping Kumārapāla firm in his new faith, as is mentioned in the *Prabandhas*.³ Hemacandra wrote it under order of his lord.⁴ In the concluding stanza of the work, XII, 55, it is said:

"This secret doctrine of Yoga, which a part here and a part there has been learnt from the holy scriptures, from the mouth of a good teacher and from one's own experience and which rouses wonder in the minds of the competent public, has been dressed in words by the teacher Hemacandra as a result of the earnest request of the illustrious Caulukya king Kumārapāla."

The same thing is expressed in the two stanzas at the end of the commentary, which immediately follow the above ones.

1. "Owing to the request which the illustrious Caulukya king made to me, I wrote this commentary on the *Manual of Yoga*—so named by me—an ocean of the Nectar of Truth. May it enjoy (its existence) as long as these three worlds—Earth, Air and Heaven—possess the Jaina-doctrine."

2. "Through the merit which I attained by the *Manual of Yoga* and its exposition, may the good man be induced to win for himself the enlightenment of Jina."

Also in the colophon to each of the twelve *Pralāhas*, each time it is mentioned that Kumārapāla wished to hear the work and that it was "crowned" (*saṃjñātapasāmbandha*), that is, it received the royal approbation. The first four chapters, already published, which form more than three-fourths of the whole, give a short resumé of the Jaina-doctrine, particularly as it affects the position of layman, and the very extensive commentary enlarges the same to the most lucid and comprehensible exposition of the system which has ever been written. The author clearly indicates that this part is written with a view to instructing his lord for, in the commentary, he often particularly and exhaustively dwells upon the duties of a Jaina king. The last eight *Pralāhas* deal with the actual Yoga, the ascetic practices which lead finally to *mukti* or deliverance. The exposition of this part, after which the work is in fact named, is very short and only occupies something like a tenth of the whole *Īrti*. It is remarkable that a very long description of these practices precedes the Jaina-Yoga, which, in the author's own words, are useless for attaining *mukti*, but which afford, on the contrary, a peep into the future and grant supernatural powers. It appears that Hemacandra also believed in their efficacy and perhaps devoted himself to them. If he finds so much place as one long chapter for their description, it must have been in consideration of the excessive love of the king for the Yoga-praxis about which he relates in the commentary on XII, 55. The *Vīraṅgastotra* which was similarly composed for Kumārapāla, perhaps even earlier than the *Yogasūtra*,

might have received less significance. It gives a short presentation of the Jaina-tenets in the form of a *Prasasti* to Jina.⁸¹ The text of the *Yogasāstra*, as also the *Vitarāgastotra*, was probably written shortly after V. S. 1216. The commentary, on the other hand, was probably completed a few years later. The very significant extent of the latter leads us to suppose that Hemacandra worked on it for a considerable time even if he were ever so diligent and even if he had taken the help of his pupils.

CHAPTER VII

The Consequences of Kumārapāla's Conversion

Now, in regard to the question, what practical results Hemacandra achieved through Kumārapāla's conversion, the prophecy in the *Mahāvīracarita* gives a very clear answer, besides the above-mentioned (p. 33) information in the *Dvyāśrayakāvyā*. The prophecy continues after the description of the conversion, already noted, as follows :-

59. "He (Kumārapāla) will keep everyday to the vows, particularly to those relating to rice, vegetables, fruits and others (other foods), and will generally practise obastity."

60. "This wise man will not only avoid courtesans, but will admonish his lawful wives to practise obastity."

61. "According to the instruction of that monk (Hemacandra), he, who knows the general principles (of the faith), the doctrine of that which has soul and of that which has no soul, and so forth, will, like a teacher, procure enlightenment for others also."

62. "Even the Brāhmanas of the Pāṇḍuraṅga (sect) and others, who hate the Arhat, will, at his command, become equal to those who are born in the faith."

63. "This man, learned in the law, will, after having taken the vow of a believer, not take his meals without having worshipped in the Jaina temples and without having bowed before the teachers."

64. "He will not take the property of men who have died without leaving sons. That is the result of right insight: for, (only) those without insight are never satisfied."

65. "He himself will give up hunting, which even the Pāṇḍus and others (pious kings of ancient times) did not give up; and all other people will give it up at his command."

66. "As he has prohibited the harming of living creatures, there can be no thought of injury and other things like that; even a man of the lowest birth will not kill even bugs, lice and the like (insects)."

67. "After he has forbidden hunting, game of all kinds will chew the cud in the forest, undisturbed as cows in the cow-shed."

68. "He, who equals Indra in might, will always insist upon the care of all living beings, whether they live in water, on land or in air."

69. "Even the creatures which eat meat from their birth will, as a result of his command, forget the very mention of meat like an evil dream."

70. "Spirituous drinks (the enjoyment of which) has not been given up by the Daśārhas, though they believe in the Jina, will be prohibited everywhere by this (prince) with the pure soul."

71. "So thoroughly will he stop the preparation of spirituous drinks throughout the world, that even the potter will no longer make liquor jugs."

72. "The drunkards, who are impoverished because of their passion for intoxicants, will prosper again, after they have given up drink at his command."

73. "He will destroy the very name of the game of dice, which Nala and other princes had not given up, like the name of a personal foe."

74. "So long as his glorious reign lasts, there will be no pigeon-race and no cock-fights."

75. "In almost every village, he, whose wealth is immeasurable, will adorn the earth with temples of Jina."

76. "On the whole earth, as far as the ocean, he will cause the statues of the Arhat to be borne in procession on cars, in every village, in every town."

77. "After he had continually given money away, and redeemed every one's debts, he will introduce his era on the earth."

78. "Once he will hear, on the occasion of a story related through the mouth of his teacher, about that (Jina-) statue buried in the dust, which the seer Kapila consecrated."

79. "Then he will form the desire: 'I shall dig up the sandy place, and shall have the all-consecrating statue brought hither'."

80. "When the king is conscious of such great enthusiasm, and also learns of other auspicious signs, then he will be convinced that the statue will reach his hands."

81. "Then, after obtaining the permission of his teacher, he will give the order to his officials to dig up that place of Vitabhaya."

82. "Then, as a result of the purity of the king, who is faithful in his devotion to the Arhat, the goddess, who keeps a watch over the holy doctrine, will appear."

83. "As a result of the extremely great merit of the king Kumārapāla, the statue will soon come to light, when the place is excavated."

84. "Then, too, the grant of villages, which king Udayana had made to this statue, will come to light."

85. "The king's officials will place this old statue in a car, as if it were a new one, after having done honour to it as is prescribed."

86. "Whilst, on the way, divine service of various kinds is being held, whilst concerts are being given day and night without interruption,"

87. "Whilst the women of the villages clap their hands loudly and rejoice, whilst the five-toned drums sound joyously,"

88. "Whilst the fans rise and fall on either side, the officials will convey this holy statue to the boundary of Pattana."

89. "Accompanied by the ladies of his palace and his servants, surrounded by the four columns of his host, the king will go to meet it with the whole community."

90. "Dismounting from his chariot himself and mounting the state elephant, the prince will escort the image into the city."

91. "After Kumārapāla has erected it in a pleasure-house near his palace, he will pay homage to it, as prescribed, morning, noon and night."

92. "After he has read the grant made to the statue, he will confirm that which was given by Udayana."

93. "That temple built solely of gold, O Crown Prince, as its splendour appears to be incredible, will arouse the wonder of the whole world."

94. "After the statue has been erected within it, the prince will increase in might, wealth and highest happiness."

95. "Through his devotion to the gods, through his devotion to the teacher, King Kumārapāla will resemble thy father, O Ahhaya, in the Bhārata land."

If we now compare these statements with those of the *Dvyāśrayakāvya*,²² we see that Kumārapāla strove after making Gujrat, in certain respects, a model Jaina-state. He renounced not only for himself the enjoyments and pleasures prohibited by the Jaina-doctrine but he induced also his subjects to impose upon themselves the same privations. He issued an ordinance which required the protection of the animal life to the greatest extent, and which was applied most vigorously in all parts of his empire. The Brahmins who killed animals while performing sacrifices were, as the *Dvyāśraya* says, forced to give up the practice and to use corn instead of flesh. Also in the Pallidēsa in Rājputānā one had to submit to that ordinance, and the ascetics of that region, who used to wear antelope-skin, found it hard to procure the same. So it happened, as is said in the *Mahāvīracarita*, that Paṇḍuraṅgas, i. e. Śivaites, and other Brahmins had to live like born Śravakas. Prohibition of hunting, about which the latter work speaks, was the natural consequence of this edict and, according to the *Dvyāśraya*, even the inhabitants

of the Pāñcālādeśa, that is, the tribes of the middle Kāthiāvād, who were great offenders, had to bow to the same order. A further result was the measure, mentioned in the *Dvyās'raya*, against the butchers who had to give up their trade and received as compensation a lump sum of their three years' income. According to the *Mahāvīracarita* the protection of animal life was extended even to noxious insects. If we trust Merutuṅga, this statement is no exaggeration at all. For, he describes in the *Yūkāvihāraprabandha*⁵³ how a "simple-minded" merchant, in the land of Sapādalakṣa, who had crushed a louse, was dragged to Aṇhilvād by the officer in charge of enforcing the law for the protection of animals, and how, as a punishment for his offence, he had to build the *Yūkāvihāra* at the cost of the whole of his fortune. Out of all proportion as this punishment may seem, it was merciful in comparison with the punishment which, according to the *Prabhāvaka-caritra*, was incurred by Lakṣa, the bearer of the betel-bowl of Kelhana, the Prince of Naḍūla-Nāṃḍol. When it was known that Lakṣa had placed a dish of raw meat before the Lokāloka-Chaitya in Aṇhilvād, he was sentenced to death.

Along with the prohibition of meat-eating, spirituous drinks were also forbidden in conformity with the second Jaina 'Gṇavṛata.' The same is the case with the game of dice, animal fights and betting which last the third 'Gṇavṛata' designates as abominable. The *Dvyās'rayakāvyā* says nothing about the edicts regarding these two points. They are, however, mentioned in the *Prabandhas*.⁵⁴ As the above-mentioned story by Merutuṅga shows, and as Jinamaṇḍana expressly corroborates it, Kumārapāla appointed special officers to enforce the execution of his edicts. Finally, of very great significance for the Jaina community was the law abolishing the practice of confiscating the property of those merchants who left behind them no sons, but widows. It appears that this cruel custom, which contradicts the principles of the *Smṛtis*, prevailed from ancient times in various provinces, particularly in the west of India. Already Kālidāsa, whose home was Mālvā bordering on Gujarat, knows of this custom and mentions it in the *Abhijñānaśākuntala*. There the minister informs the king Duṣyanta that the merchant Dhanavṛddhi has perished in a shipwreck and that as he has left no direct descendants (*anapatya*), his property of many millions must be confiscated for the royal treasury. Duṣyanta, who is of yielding nature owing to his own childlessness, declares first of all that he will give up his claim in favour of a pregnant wife of the deceased, but reconsiders the matter afterwards and issues an edict abolishing such confiscations altogether. From this story, which surely does not belong to the old Śakuntalā-saga but was invented by Kālidāsa, one may certainly conclude that the confiscation of the property of childless merchants was in vogue in the sixth century of the Christian era, at least in the birthplace of the poet. It is evidently clear that this custom hit the Jainas particularly hard for the majority of them lived by commerce and money-transactions. The orthodox kings would probably have treated them, without consideration, as heretics. One can therefore easily understand that Kumārapāla's decision, as is said in the *Dvyās'rayamahākāvyā*, was greeted with great enthusiasm and that not only the *Prabandhas* but also the Brāhmin Someśvara in the *Kṛtikaumudī* highly praised the king.⁵⁵

Apart from these coercive measures, Kumārapāla proved his zeal for the Jaina-faith by building temples, by at least one grant of land, and by his placing the Jaina-cult

on a perfectly equal footing with the Brahmanical fellowships of faith. This last point is mentioned only in the *Mahāvīracarita*; verse 76 says that Kumārapāla everywhere "ordered to carry in a procession the statues of the Arhat in solemn dresses on cars." We must understand this expression in this way that the king did not himself institute Jaina-Rathayātrās in all places but he gave permission to celebrate these to the small communities throughout the country. As is well-known, Indians are never so enthusiastic as when they carry in public processional images of gods placed on high cars. Now the minority sects are, whenever possible, prevented to carry on their *yātrās* by those in majority and particularly the Jains suffer in this respect from the pressure of other sects. Even in recent years there took place a keen fight in Delhi between the Vaiṣṇavas and the Digambaras on account of the *rathayātrā* which the latter wanted to organize. There is no doubt that during the time of the orthodox kings, the Śvetāmbaras of Gujarat were not permitted to exhibit their divine images in public and that Kumārapāla was the first king to grant that privilege to them. If this explanation be accepted, the assertion of the *Mahāvīracarita* that the *rathayātrās* took place in every village is not unbelievable. For, almost every village in Gujarat has its small Jaina *saṅgha* which consists of dealers in money and merchants. As regards the temple-buildings, the *Dvyāśrayakāvya* speaks of only two, namely, the Kumāravihāra in Aphilvād and another, also equally important, in Devapattana. The *Mahāvīracarita*, on the contrary, opines in verse 75 that "almost every" village maintained a Jaina Caitya, but it refers particularly to a single one in Aphilvād, which must be the Kumāravihāra. This first assertion is naturally an exaggeration as befits the prophetic style. One must understand the statements of the *Mahāvīracarita* probably to mean that Kumārapāla had a great number of small public edifices erected, which apparently were not important enough to be given separate names, and, besides these, the great, beautiful temple in Aphilvād. With the help of this interpretation, the temples mentioned in the *Mahāvīracarita* may well be reconciled with those mentioned in the *Dvyāśraya*, if we accept that the latter wants to mention only the most noteworthy edifices and that it was written somewhat later than the *Mahāvīracarita*. The *Prabandhas* also mention many of these temples. The *Prabhāvakacarita* speaks, first of all, of the Kumāravihāra at Aphilvād, whose foundation it ascribes to the minister Vāghhaṭa. Afterwards, it relates that the king ordered to be erected 32 small Vihāras as penance for the sin of his teeth; that he erected moreover a statue of Neminātha in the temple of his father, Tihunapāla or Tribhuvanapāla; that he had a temple built on the mountain Śatruñjaya; and that he adorned all *deśasthānas*, i. e. the main places in each province, with the Jaina-Caityas. Right at the end of this work, we find also the story from the *Mahāvīracarita* about the discovery of the image of the Arhat in the ruins of Vīṭahya.²²

Merutuṅga's numbers are still greater. First of all he speaks about 1440 temples which were built in various provinces. Further on, it is said that Kumārapāla had in Vāghhaṭapura near Śatruñjaya an image of Pārśvanātha erected in a temple, Tribhuvanapālavihāra, so named in honour of his father. Then, the thirty-two 'atonement' temples are also mentioned, as also the Kumāravihāra whose building, however, is not described. Finally, four more temples are mentioned: (1) the Mūṣakavihāra which was built at Aphilvād in order to atone for the death of a mouse which died out of despair.

because Kumārapāla had deprived it of its prize on his flight from Jayasīma; (2) the Karambavihāra which was built in Anhilvād in honour of an unknown woman who had fed Kumārapāla with a rice dish on his flight; (3) the Dikṣāvihāra, the restoration of an old temple in Sāligavasahikā at Cambay, where Hemacandra was consecrated to be a monk and, (4) the Jholikāvihāra, the Cradle-temple, which Kumārapāla ordered to be built in Dhandhūka at the place of Hemacandra's birth.⁵⁷ Even if we do not accept all particulars in these statements as true, yet they prove that Kumārapāla's edifices were not confined to only Anhilvād and Devapattana. The modern tradition has also preserved reminiscences of the same. On the Śatruñjaya and the Gīrnār there are still exhibited Kumāravihāras which, however, have been much restored and contain none of the old inscriptions. In Cambay and Dhandhūka they believe they know at least the sites where Kumārapāla's edifices once stood.

Despite these extensive activities in the service of the Jaina-doctrine and to the advantage of the Jainas, Kumārapāla did not completely forget the old cult of his family. In the *Dvyāś'raya*, Hemacandra himself states about the restoration of the temple of Śivakedāranātha and of the Śiva-Somanātha following the proclamation of the law of Protection, and also about the building of a Kumāreśvara in Anhilvād, which took place at a still later time, after the construction of the Kumāravihāras in Anhilvād and in Devapattana. The reasons behind the erection of the Kumāreśvara are very peculiar. Mahādeva, says Hemacandra, appeared himself to Kumārapāla in a dream, announced to him that he was satisfied with his services and expressed his desire to reside in Anhilvād. From these facts one can conclude that Kumārapāla, despite all his devotion to Hemacandra and despite his adoption of the Jaina faith, never totally denied help to the Śivaites. He might have forced them to give up their bloody sacrifices but he permitted the temple-priests and the ascetics to draw their allowances from the royal treasury. There must have been times when he again drew nearer to the Śivaite faith and worshipped Śiva as well as Jina. Such wavering and such mixing of faiths is not unusual in India and such things have happened in old times to other kings also, who had attached themselves to heterodox sects, as, for example, Harṣavardhana, the well-known king of Thanesar and Kanoj. This latter king had paid his respects, as Hiuen Tsiang states to have observed with his very eyes, to the Buddhists, to the Brāhmins and to the Jainas. The causes of these phenomena are sufficiently clear. At the court there were always, besides the heterodox parties, the orthodox ones whose influence over the princes remained very powerful. Certainly this must have been the case with Anhilvād, for according to the *Prabandhas*, the Jaina Vāgbhaṭa was in no way the only minister of Kumārapāla. Along with him there also was a Mantrin, Kapardin, who is not said to have been a Jaina. In the same way, there appears to have been a Śaiva teacher, Devabodhi by name, who is supposed to have been a spiritual adviser to Kumārapāla (see pp. 39, 51) even after his conversion. In the colophon of a manuscript of V. S. 1218 it is mentioned that Mahāmātya Yaśodhavala was the first minister, probably the same-named Parmāra-Prince of Candrāvātī, appointed by Kumārapāla himself.⁵⁸ The influence of the orthodox party was naturally strengthened by the old habits of the king and his earlier association with Śivaite ascetics. Added to this, finally, is the tendency of Indian character, that of reconciling sharp contradictions in the religious systems by conceiving and explaining

the same merely as various forms of the same fundamental truth. It has been shown above that in the twelfth century the Brahmanical gods of Trimūrti were identified with the Jinas and that probably Hemacandra himself made use of such an identification in the beginning of his attempts at Kumārapāla's conversion to his doctrine. It was then quite natural that his convert afterwards worshipped Śiva along with Jina. We may perhaps also assume that Hemacandra fully concurred in that, for otherwise he could have hardly recorded so impartially the Śivaite temples built by his patron and pupil. However that might have been, Hemacandra would not have offered any serious opposition to Kumārapāla's Śivaite tendencies and, in order not to jeopardise all his work, he might have connived at it, rather like a clever missionary. These assumptions are strengthened by the fact that Kumārapāla is said to have been a Śivaite in the above-mentioned inscription in Devapattana in honour of Bhāva-Bṛhaspati, which was written in Valabhī-Saṃvat 850 or Vikrama-Saṃvat 1225, only 4 years after his death. Naturally there is in it no talk of the conversion of the king to Jainism. On the contrary, grants are described which he made to Bṛhaspati and other Śaivas and he is further called *Māheśvaraṇṇapāgranīh*, "the leader of the kings of the Śaiva faith", in line 50. Then there were indeed cases, which gave an opportunity to the Śaiva-priests to court him as one belonging to their fold, just as there were facts which allowed the Jainas to give him a by-name *Paramārthata*. A perfectly complete victory Hemacandra could not therefore attain, but he certainly succeeded as much as any other heterodox teacher has done with a royal proselyte. It is true that he could not wholly lure Kumārapāla away from Śaivism. But he succeeded in inducing him to constantly observe the most important Jainas, and in exerting a great influence over the government. Gujarat did not, of course, become a Jaina-Empire in the sense that the majority of its population were converted to Jainism. A very significant spread of Jainism was already precluded by the fact that the dogmas of this faith forbade many of the most useful occupations, e. g. agriculture. But the edicts against the killing of animals, against spirituous drink, and against betting and playing at stakes were successfully enforced and thus some of the most important tenets of Jainism came to be rooted into the life of every one.

CHAPTER VIII

Hemacandra's literary works after Kumārapāla's Conversion

Even during the period of his greatest power, when the friendship with Kumārapāla claimed much of him, Hemacandra remained true to his literary aspirations. Besides the *Yogas'āstra*, already mentioned, and an exhaustive commentary thereon, he wrote, between V. S. 1216 and 1229, a collection of stories of the holy, already mentioned, entitled, *Triṣaṣṭis'alākāpuruṣacarita*—“the Life of the sixty-three best men.” The work gives in ten *Parvans* the legends of the twenty-four Jinas, the twelve Cakravartins or emperors of India, the nine Vāsudevas, the nine Baladevas and the nine Viṣṇudviṣ or enemies of the nine incarnations of Viṣṇu. An appendix, the *Paris'iṣṭaparvan* or *Sthavirāvalicarita*, deals with the story of Daśapūrvins, the oldest teachers of the Jaina-religion from Jambūsvāmin upto Vajrasvāmin, who still knew the old canonical manuals, called the *Pūrva*. The work is written almost wholly in heroic metre and is called by the author a *Mahākāvya* or great epic. Its extent is very great, so great that it justifies in a certain degree its proud claim of comparison with the *Mahābhārata*, as hinted by the division into *Parvans*. According to Jinamaṇḍana, it contains 36,000 Anuṣṭubh śloka.⁸² Its composition falls later than that of the *Yogas'āstra*, for it is not quoted in the Commentary on the latter. On the other hand, in the notes on III, 131 the story of the teacher Sthūlabhadra is related in almost identical terms as in the *Paris'iṣṭaparvan* VIII, 2-197 and IX, 55-111a. Only the introductory verses are different and here and there some different readings are found which, however, seldom make any difference in sense. It is therefore evident that the particular passages from the commentary on the *Yogas'āstra* have been taken over in the *Paris'iṣṭaparvan*. On the other hand, the *Triṣaṣṭis'alākāpuruṣacarita* was written earlier than the *Dvyāś'rayakāvya* or, at least, earlier than the last five *sargas* of the latter, if we believe Merutuṅga's statement that this poem originally glorified only the victories of Jayasimha-Siddharāja, and if we accept that the concluding portion was a later addition (p. 19). The *Dvyāś'rayakāvya* describes the story of Kumārapāla a little further than does the *Mahāvīracarita*. For, it mentions, as already shown on p. 33, the magnificent temple of Pārśvanātha at Devapattana. The *Mahāvīracarita* is silent as to this one but it describes in minute details the circumstances which caused the somewhat earlier building of the Kumāravihāra in Anhilyād. Further, the Sanskrit *Dvyāś'raya* was followed by

the Prakrit *Dvyaśraya* or *Kumārāvalācariya*, a very small work entirely dedicated to Kumārapāla and highly praising his piety and devotion to the Jina but at the same time illustrating the rules of the Prakrit-Grammar.⁵⁰ The commentary on the *Abhidhānacintāmaṇi* was probably the last of the scholarly works of this last period. The fact that in this commentary both the *Yogaśāstra* and the *Triṣaṣṭiśālākūpuruṣacarita* are cited, proves, not only that it belongs to the period after V. S. 1216, but also that it was written during the last years of the author's life. That this was his last work is also proved by another fact. Closely related with the *Abhidhānacintāmaṇi*, the Lexicon of Synonyms, is the *Anekārthakośa*, that of the Homonyma, which supplements the former.⁵¹ Besides, there also exists a commentary on this, the *Anekārthakairavākarakamudrā*. This is, however, not the work of Hemaçandra himself, but of his pupil Mahendra who wrote it in his master's name after the death of the latter. It is said in the *Prasasti* given at the end of this work:⁵²

(1) "By the renowned Mahendrasūri, the ever truly devoted pupil of the renowned Hemaçūri, is this commentary written in the name of his (master)."

(2) "Where is to be found in an unlucky fellow like me such skill in exposition (as is required) for the book of the well-known master Hemaçandra, one with the treasures of perfection (*samyakṭva*) and knowledge, endowed with endless advantages? If, nevertheless, I have expounded it, it is no wonder; for I repeat the (oral) explanations of him (that man) who lives constantly in my heart."

The concluding words indicate that at the time when Mahendra wrote, Hemaçandra was dead and that Mahendra, out of piety for the deceased, wrote down his oral explanations and published them in his name. It also appears that Hemaçandra might have thought of himself commenting on the second part of his *Kośa*, but before he could carry out his plan, he was overpowered by death. It may therefore be supposed that the commentary on the first part was completed just before the death. It is to be repeated that (see page 37) also the *Sesaḥkhyā Nāmamālā* can possibly belong to this last period, if this work was originally included in the commentary on the *Abhidhānacintāmaṇi*. This statement may be corroborated by similar occurrences in the commentary on the *Yogaśāstra* which contains metrical supplements to the text (Note 80). Certainty about this point can, however, be arrived at only if the old palm-leaf MSS. of the commentary on the *Kośa* be carefully investigated. As regards the date of the work about Jaina dialectics mentioned as *Pramāṇamimāṃsā* in the *Prabhāvakacaritra*, but as *Syādvādamāñjari* in the MSS.,⁵³ I can say nothing definite. As, however, it is not mentioned in the commentary on the *Yogaśāstra*, it also belongs, perhaps, to the works of the period of V. S. 1216-1229. With this, the list of Hemaçandra's works is exhausted. The author of the *Prabhāvakacaritra* says, in fact, "simple-minded people like him" (Note 74) do not know all the works of the great master, and Rājasekhara boldly believes that Hemaçandra wrote 30,000,000 ślokas. Though this statement is often repeated in the *Paññāvalis* or *Gurūvalis*, it is obviously an absurd exaggeration. As yet there has been found no reason to ascribe more books to Hemaçandra than the ones mentioned here, and these contain about 100,000 ślokas. In this respect, it is particularly important to

remember that even a thorough examination into the old libraries of Cambay, Jesalmir and Anhilvād has not as yet given rise to a claim of any more books than those mentioned in the list of the *Prabhāvakacaritra*.

Hemacandra's educational work seems to have been no less extended than his literary activities. His oldest and most prominent pupil was the above-mentioned (p. 19) one-eyed Rāmacandra. The *Prabandhas* state about him that he had written one hundred works. Recently two dramas by this man have been discovered, viz. *Raghuvilāpa*, and *Nirbhayabhīma*. In the signature to the latter drama, Rāmacandra qualifies himself as a *śataprabandhakartṛ*, "author of hundred works". Besides him, the *Prabandhas* name at various places Guṇacandra, Yaśascandra, Bālacandra and Udayacandra, the last of whom is also mentioned in the Colophon of the Commentary on the *Brhadvṛtti* of the Grammar (Note 34). The *Prasasti* of the Commentary on the *Anekārthakośa* proves, as has been already shown, the existence of a sixth pupil, Mahendra by name, and the *Kumāravihāraprasasti* informs us of a seventh one, named Vardhamānagaṇin. The modern tradition is naturally not satisfied with such a modest number. Even at present they exhibit in Anhilvād a stone, stained with ink, upon which Hemacandra's *āsana* is supposed to have been placed. One hundred pupils, so say the Jainas, surrounded him daily and wrote down the works which their *Guru* dictated to them.

CHAPTER IX

Stories about the intercourse between Hemacandra and Kumārapāla, and about their end

Besides the details, already mentioned, about Hemacandra's activity after Kumārapāla's conversion, the *Prabandhas* contain still many more stories which describe his intercourse with the king and a few other events. Although most of these anecdotes are historically worthless, they may however be briefly quoted for the sake of the completeness of our work. As may be expected, their number is the smallest in the *Prabhāvakacaritra*. This work gives only five. Merutuṅga, on the other hand, gives sixteen. To them Rājasekhara adds a few more. Jinamaṇḍana offers, again, something more and gives more artistic recensions by others, in which the old material is worked up in a better way. According to their contents, they divide themselves into two main groups, viz., (1) those that magnify Hemacandra's knowledge and character, and (2) those that prove Kumārapāla's devotion to his teacher and affection for Jainism.

As regards Hemacandra, first of all, a large number of verses is cited which he is supposed to have composed on various occasions. Merutuṅga makes him sing Kumārapāla's praise when the latter gave up the confiscation of the property of the childless merchant. His statement, however, does not agree with that of the *Prabhāvakacaritra*. In this latter work, it is assumed that the verse, which Merutuṅga ascribes to the "Scholar", belongs to Hemacandra, while the one declared by Merutuṅga as Hemacandra's composition, does not at all occur. Then, Merutuṅga quotes a *śloka*, which praises Āmrakhaṭa, the second son of his patron Udayana, on account of his completing the temple of Suvratn in Broach, as well as a song in praise of this Tirthamkara. In this case the *Prabhāvakacaritra* also has the first verse. Besides, in the *Prabandhacintāmaṇi* there occurs still a Prakrit-*Dapḍaka* which Hemacandra is supposed to have composed in Śatruñjaya, and an Apabhraṃśa-hemistich, the contents of which are not proper for a monk as they refer to a dancing girl. Jinamaṇḍana has a much greater number, most of which may be found in his report of Kumārapāla's fulfilment of the twelve Jnana vows."

More interesting than these probably throughout apocryphal proofs of Hemacandra's dexterity in poetry, is a legend which is to show how cleverly he treated the Brāhmin priests who wanted to compel the king to break his vow. Rājasekhara, who is the earliest to tell us this legend, describes it as follows: "A short time after Kumārapāla had enforced the protection of living animals, there began the bright half of the month Āśvina. Thereupon, the priests of Kunteśvarī and of other goddesses proclaimed to the king: 'Lord, on the seventh day the king must, according to the custom of his ancestors, offer to the goddesses seven hundred goats and seven buffalos. On the eighth day eight hundred goats and eight buffalos and on the ninth day nine hundred goats and nine buffalos.' After the king had heard that, he went to Hemacandra and informed him of the matter. The great teacher whispered something in his ears. The king then arose and promised to pay the priests what was their due. By night the animals were led into the temple of the goddess, the doors were carefully locked and trustworthy Rajputs were posted as guards. The next morning, the king arrived and ordered to open the doors of the temple. In the middle they saw the animals lying down and chewing the cud, refreshed by the repose in the wind-sheltered place. Thereupon said the king: 'Priests, these animals I had offered to the goddesses. If they had any liking for the animals, they could have consumed them. The animals, however, are quite safe. Apparently, therefore, the goddesses have no liking for flesh. But *you* love it. Hence keep absolute quiet. I will not permit the killing of living animals.' The Priests hung their heads down. The goats were released. The king, however, had the food-offering brought to the goddesses, worth the value of the goats."

The story, which Jinamandana relates in a slightly shorter form, reminds us in a certain way of the Biblical story of Elias and the priests of Baal. However, one can hardly take it as an adaptation of the latter. It probably arose independently. Even if this story be an invention, it is certainly a good invention in as much as it properly describes the difficulties, which Kumārapāla had to face upon his conversion, and the methods of his spiritual counsel to remove them from his path. It is noteworthy that according to this legend the cult of Kunteśvarī was not abolished but was transformed from a bloody to a bloodless cult.

Two other stories by Merutuṅga show how Hemacandra behaved towards his enemies. The first one tells us that the mighty Śiva-priest Brhaspati once occasioned some inconvenience regarding the Kumāravihāra in Devapattana. Immediately he lost his job because of Hemacandra's disfavour. Thereupon he came to Anhilvād, learnt the *Sodhās'vayaka*, and served the Jaina-monk. An entreaty-verse pacified the latter at last and Brhaspati was again appointed as the guardian of the Śaiva-foundations. Just as harsh, but also equally as forgiving, Hemacandra showed himself towards an old enemy, Vāmadeva or Vāmarāśi, who had been his rival during Jayasimha's reign and who chaffed at him with a malicious satirical verse when Hemacandra gained his high position. As a punishment he opprobriously ordered his servants to drive Vāmarāśi out of his house with their lance-shafts. He also sentenced him to the *aś'asthra-vadha*, "the punishment of a bloodless death," which consisted of the withdrawal of his *vṛtti*, his salary from the royal treasury. Vāmarāśi then subsisted on scattered grains which he gleaned, and stood often

before the school of his enemy. As Āṇa and other princes were one day learning the *Yogāśāstra* there, Vāmarāśi praised this work in a verse "in all sincerity." Hemacandra was therefore reconciled and granted him a *ṛtti*, double as large as the earlier one had been.⁶⁷ The story about Brhaspati probably presents the relationship of this man to Hemacandra in a more proper light than the legend, given above (p. 29), according to which the Śaiva monk and the Jaina monk were good friends.

By far the greatest number of the legends given in the *Prabandhas* describes, however, Hemacandra's supernatural powers, his gift of prophecy, his knowledge of the remotest past, his hold over evil spirits and the Brahmanic deities hostile to Jainism. Already in the *Prabhāvakaṇṭha*, a prophecy of Hemacandra's is mentioned, which was literally fulfilled. The king of Kalyāṇa-kaṭṭka, it is said, who had received information from his spies that Kumārapāla had become a Jaina and was therefore powerless, gathered a big army with a view to conquering Gujarat. Full of anxiety, Kumārapāla went to Hemacandra and inquired whether he would be defeated by this enemy. Hemacandra consoled him by saying that the protecting deities of the Jaina-doctrine were keeping watch over Gujarat, and that the enemy would die on the seventh day. In reality, the spies brought Kumārapāla soon afterwards the news that the prophecy had come true. Both Merutuṅga and Jinamaṇḍana also have this story. In their version the hostile king is, however, Karna, the ruler of Dāhala or Tivra in the Central Provinces. They also state how he died, and describe that he was asleep on his elephant during a nocturnal march, when his golden necklace got caught in a banyan tree, and he was strangled to death. Karna of Dāhala ruled about hundred years before Kumārapāla and was, as Merutuṅga rightly points out elsewhere, a contemporary of Bhīmadeva I.⁶⁸

A second proof of his prophetic gift, according to Merutuṅga, Hemacandra furnished when he described his story of a previous birth to the king. Rājasekhara and Jinamaṇḍana give the same *in extenso* and add thereto that Hemacandra himself did not describe it but that he made Vidyādevī reveal themselves in Siddhapura for the purpose. The king came to know thereby the cause of his enmity with Jayasimha and was, as Jinamaṇḍana says, so very much surprised at the wisdom of his teacher that he conferred upon him the title of *Kalikālasarvajña*, "the omniscient of the *Kali-yuga*."⁶⁹ It is not at all improbable that Hemacandra claimed to have told the king about his fate in the previous life, as the Jaina-monks have often done so in similar circumstances. It is another question whether the version before us really reflects the *Pūrvavṛttānta* described by Hemacandra.

Absolutely absurd but characteristic of the gradual development of the legends is the third story related by Jinamaṇḍana, attributing to Hemacandra the gift of clairvoyance. Once, as the story goes, Hemacandra was sitting with the king and the Śaiva-ascetic Devabodhi and was explaining the holy scriptures. Suddenly he stopped and screamed a cry of woe. Devabodhi rubbed his hands and said: "That does not matter a bit!" Then the devotional lesson was resumed. When Hemacandra had finished it, Kumārapāla asked him what had been the matter with him and Devabodhi. Thereupon the monk replied: "O King, I saw that in the temple of Caṇḍraprabha in Devapattana

a rat dragged away the wick of a lamp and consequently a conflagration broke out. Devabodhi extinguished it when he rubbed his hands." Kumārapāla sent, thereupon, messengers to Devapattana and found that Hemacandra's statement had been correct.¹⁰⁰

The *Prabhāvakacaritra* also supplies us with an instance of Hemacandra's magic powers. It relates, that Āmrabhata came into conflict with Saindhavī Devī and Yoginīs as he had the Temple of Suvrata in Broach restored. He was consequently punished with illness by them. His mother invoked the help of Hemacandra who went to Broach with his pupil Yaśāscandra, made the Devī surrender by magic powers, and healed Āmrabhata. Slightly different recensions of this anecdote are found in Merutuṅga and in Jinamaṇḍana.¹⁰¹

Both these latter as well as Rājasekhara also relate that Hemacandra cured Kumārapāla of leprosy. According to Merutuṅga, this disease attacked the king as a result of a curse which the pious mother of the king Lakṣa of Kach had given to the successors of Mūlarāja, the conqueror of her son. By the power of his *Yoga*, Hemacandra cured the king. According to Rājasekhara, Kunteśvarī Devī, the family goddess of the Caulukyās, took revenge for the prohibition of her sacrifices (p. 52) by revealing herself to Kumārapāla and striking him on the head with the trident. As a result, he became leprous. He called his minister Udayana to him and told him his tale of woe. On Udayana's advice, Hemacandra was requested to help, who cured the disease with the water consecrated with magical incantations. Jinamaṇḍana gives enlarged recensions of both the stories and makes the miracle doubly worked.¹⁰²

Still more phantastic are the two stories which are related by Jinamaṇḍana alone. The first of them is: Kumārapāla had taken a pledge not to quit his capital during the rainy season, in order to fulfil the sixth vow of the Jāinas. Meanwhile, he received information from his spies that the Śaka Prince of Garjana, that is, the Muhammedan Sultan of Gazni, had made preparations to wage a war against Gujarat precisely during that rainy season. Kumārapāla was greatly perplexed. If he wanted to keep his vow, he could not defend his land. If, on the other hand, he would fulfil his royal obligations, he must become untrue to the Jaina faith. In this dilemma he approached Hemacandra who reassured him at once and promised help. Hemacandra then sat down in the posture of 'lotus-seat' (*padmāsana*) and gave himself up into deep meditation. After a while, there came a palanquin flying through the air, in which lay a sleeping man. This sleeper was the Prince of Garjana whom Hemacandra had dragged in there by the power of his *Yoga*-magic. He was released only after he had promised to preserve peace with Gujarat and to command in his kingdom the protection of all living beings during six months. The second story ascribes a still greater power to Hemacandra. Once he had a quarrel with Devabodhi as to whether it was a full-moon day or a new-moon day. He himself had voted for the former which was, however, wrong; he was therefore scoffed at by Devabodhi. Despite this, Hemacandra declared that he had not been wrong but asserted that the evening would prove the correctness of his view. When the sun set in, Kumārapāla with Devabodhi and his barons climbed on the top-room of his palace in order to see if the moon would rise and as a matter of precaution he also sent messengers

in the east on a swift dromedary. The full moon *did* really rise in the east, shone forth the whole night and the next morning set in the west! The royal messengers who had ridden far into the land, told the same story on their return. It was therefore no illusion that might have deceived the king's eyes, but a real miracle that Hemacandra worked with the help of a ministering godling who had given him a *siddhacakra*.¹⁰³

The number of the legends of the second group is much smaller and almost all of them are met with already in the *Prabhāvakacaritra*. The first story, which is to show the attachment of the king to Hemacandra, relates about an amazing transformation of the ordinary palm trees of the royal garden into Śrītāla-trees. Once, it has been said, on account of copying the numerous works of Hemacandra, the palm-leaves were exhausted and there was no hope of getting a new stock imported from abroad. Kumārapāla was very much distressed at the thought of his teacher's work being interrupted. He went into his garden where many ordinary palm trees stood, worshipped them with fragrant substances and flowers, placed round their trunks golden wreaths adorned with pearls and rubies and prayed that they might be transformed into Śrītāla-trees. The next morning the gardeners announced that the king's wish had been fulfilled. The messengers who brought the happy news were richly rewarded, and the scribes worked further with greater zeal. This fable is quite similarly related by Jinamaṇḍana. He only commits an anachronism when he assumes that the scribes would have managed with paper which, however, the king did not think proper. As the close scrutiny of the old Jaina-Libraries has brought out, the use of paper was only introduced in Gujarat one hundred and twenty years later after the conquest of the land by the Muhammadans.¹⁰⁴

A second and still greater proof of his devotion was furnished by Kumārapāla to his teacher by presenting his empire to Hemacandra. According to the *Prabhāvakacaritra* this happened on the occasion of explaining a Gāthā which makes complete surrender a duty to the believer. Hemacandra refused, it is said, to accept this gift by arguing that as an ascetic he must be free from all possessions and from all desires. In spite of it, the king did not want to give in. Thereupon the minister intervened and proposed that Kumārapāla should remain the king but should fulfil the royal duties only with the approval of his *Guru*. The solution was accepted and Hemacandra wrote the *Yogasāstra* with a view to instructing Kumārapāla as to how he should, as a believing king, behave himself.¹⁰⁵

Very many particular but probably apocryphal accounts about Kumārapāla's manifestations of his faith in the Jina are given by Jinamaṇḍana. There, he relates that the king had, after his conversion, given away to the Brāhmins all the images of Maheśvara and other gods which his forefathers had worshipped, and that he only tolerated the statues of the Jinas in his palace.¹⁰⁶ Moreover, in his long report of the taking of the twelve vows in the presence of Hemacandra, he describes in detail how the king fulfilled each of them and what *Bīrudas* or 'titles of honour' he received for the same. Amongst the laws, which the observance of the Jain precepts is said to have caused, the following deserve special mention. In order to fulfil the seventh vow, which forbids unnecessary force and occupations connected therewith, the king renounced the

revenues which he received from charcoal-burning, from the forest, from the tax on bullock-carts kept for hire etc., and he ordered to destroy the register about these things. The contents of the twelfth vow made him remit taxes to the amount of 12 lacs which the "faithful" (*s'rāddhas*) paid. For the same reason, he granted money to needy Jainas and had houses (*sattrāgāras*) built where food was distributed to beggars. As regards his title of honour, Hemacandra called him *S'araṇāgatatrūtā*, "Protector of the supplicants for help", for his fulfilment of the first vow, *Yudhiṣṭhira* for the fulfilment of the second, and *Brahmarṣi* for that of the fourth.¹⁰⁷

Moreover, we find in all the *Prabandhas* the statement that Kumārapāla undertook one or several pilgrimages to the Jaina shrines of Gujarat in company with Hemacandra. According to the *Prabhāvakacaritra*, only one took place quite at the end of his reign. On this one pilgrimage he visited Śatruñjaya and Girnar. He did not, however, mount the latter hill himself, but worshipped Neminātha at the foot of it. He commissioned his minister Vāgbhaṭa to construct a better road up the rock. Merutuṅga's *Tirthayātrāprabandha* gives a very similar account. It connects with it, however, the anecdote of the planned attack by the king Dāhala, and makes Kumārapāla, as the leader of the Jaina congregation (*Samghādhipati*), enter Śatruñjaya via Dhandhuka. In the first-named city, so it is said, the "Cradle-vihāra" (p. 46) was built on this occasion. Merutuṅga also appears to place the pilgrimage at the end of Kumārapāla's reign. Rājaśekhara, on the other hand, speaks of two pilgrimages: one to Kāthiāvād and the other to Stambhapura or Cambay, which latter city the king is said to have presented to Jina Pārśvanātha. Finally, Jinamaṇḍana agrees with Merutuṅga, but declares in his general survey of Kumārapāla's work that the king consecrated himself by seven pilgrimages, and that on the occasion of the first one, he worshipped the Jina with nine jewels which were worth nine lacs.¹⁰⁸ Now, even if there be no confirmation of these statements in documents of Kumārapāla's time, one may nevertheless believe the *Prabandhas* when they say that the king actually visited Śatruñjaya and Girnar towards the end of his reign. The silence of the *Dvyaś'rayakāvya* and of the *Mahāvīracarita* on this point has no great significance, for both these works were composed, as shown above, some time before the end of Kumārapāla's reign. On the other hand, the rare, complete agreement of both the oldest *Prabandhas* is a weighty argument in favour of the general correctness of their statement, and a still more weighty one for the internal probability of the same. It is precisely in their last years that the Indian princes make pilgrimages their habit and it is easy to understand that Kumārapāla, who had himself built shrines in various localities of the peninsula of Kāthiāvād, felt it incumbent on him to pay a visit to them. On the contrary, it is extremely questionable whether the details of this pilgrimage are correctly described. For, one can hardly believe that if Kumārapāla visited Girnar, he should have left unvisited Devapattana which is not very far from Girnar and where his temples of Pārśvanātha and Somanātha stood. The statements about his visit to Cambay and about the seven pilgrimages can have, of course, little claim to be credible as they are to be found only in later works.

As to Hemacandra's end, the *Prabhāvakacaritra* gives no details. It only says that he died in Vikrama-Saṃvat 1229. Merutuṅga gives some more details:

According to his account, Hemacandra predicted that he would die at the end of his 84th year, and when he had reached that age, he began the last fast, customary among the Jaina ceremonies, which leads the monk surely to Nirvāṇa. Before his death, he prophesied to his friend, who was lamenting for him, that he (his friend) too would meet his end after six months, and admonished him, being childless, to perform the last rites for himself whilst he was still alive. After he had spoken thus, "he released the breath of life through the tenth opening of the body." Kumārapāla had his corpse burned and, as he considered the ashes as sacred, made a sign on his forehead with the same. All the nobles of the kingdom and the citizens of Anhilvād followed his example. Merutuṅga adds that even now the Hemakhaṇḍa at Anhilvād is famous for that reason. It is further said that Kumārapāla passed the rest of his life in deep sorrow and after a reign of 31 years died, on the predicted day, "the death of Meditation." The latter form of expression appears to indicate that he, too, chose, by fast, the death of the wise man.

Jinamandana repeats Merutuṅga's account in so far as it concerns Hemacandra; but he adds a few details as regards his last years. He states that these were embittered by a schism among his pupils. Kumārapāla, being childless and an aged man, was distressed as to the selection of a successor and was in doubt whether to appoint Ajayapāla, his brother's son who had the first claim according to the custom, or the son of his daughter, Pratāpamalla, as his heir. Hemacandra had declared himself in favour of the latter, for he was beloved by the people and firm in faith, whereas Ajayapāla was inclined to evil passions, favoured the Brahmins and would surely put aside the laws made by his uncle. In spite of this, Bālacandra is said to have formed an intimate friendship with Ajayapāla against the wish of his teacher and against the interests of his faith. Rāmacandra and Guṇacandra, on the other hand, remained true to their teacher. Jinamandana describes Kumārapāla's end somewhat differently from Merutuṅga. According to his account, Kumārapāla was poisoned by Ajayapāla after the former had chosen Pratāpamalla as his successor, following Hemacandra's advice. When Kumārapāla felt the effect of the poison, he sent for a shell in his treasury, which could chase away poison. Ajayapāla had already had this removed. When the king heard this, he prepared for death according to Jaina rites and died, after having vowed to decline all food. Ajayapāla then ascended the throne, being supported by the Brahmin party.¹⁰²

From these accounts we can take with certainty only this much that Hemacandra died in V. S. 1229 shortly before Kumārapāla. The assertion that during the last years of his life he became involved in the intrigues regarding the successor to the throne and that he attempted to exclude the rightful heir in the interests of the Jaina faith is, *ipso facto*, not improbable. In favour of this assertion, it may be argued that, according to all the sources there was a strong reaction against Jainism after his death, and that Hemacandra's and Kumārapāla's old friends, Rāmacandra and Ārabhaṭa (Udayana's son) were particularly persecuted by the new king. Similarly, the story of Pratāpamalla's being selected as successor to the throne and of Kumārapāla's being poisoned is by no means incredible. However, before we declare it to be historical with any certainty, it will be necessary to have the story confirmed by older and more reliable sources than Jinamandana's compilation.

NOTES

1. The life of Hemacandra forms the XXII and last *Sṛīga* of the *Pūrvargīcarītraroḥaṇagiri* or *Prabhāvakacarītra*, and a few notes about him also occur in the XXI *Sṛīga*. This work, a continuation of Hemacandra's *Parisīṣṭaparvan* to the *Triṣaṅgīśālākāpuruṣacarītra*, was compiled by Prabhācandrasūri, Candraprabha's successor, and was corrected by Pradyumnasūri, the pupil of Kanakaprabhasūri, who on his part was a pupil of the grammarian Devānanda. Verse 16 of the Introduction is as follows:

श्रीदेवानन्दसौक्ष्मश्रीकनकप्रभसिन्धराट् ।
श्रीप्रद्युम्नप्रभुर्जीवाङ्मन्यस्वाद्य विमुक्तिद्वक् ॥

"Victory to the lord Śrī Pradyumna who completely purified this work (from errors)—he, the king among the pupils of Śrī Kanakaprabha, the pupil of Śrī Devānanda!"

Quite the same has been said in the verses which stand at the end of each of the *Sṛīgas*. At the end of the XXII *Sṛīga*, the following verse occurs:

श्रीचंद्रप्रभसुरिपद्मरसीहंसप्रभः श्रीप्रभा-
चंद्रः सुरितेन चेषसि कृते धीरामलद्भीमुखा ।
श्रीपूर्वविचरितरोहणमिती श्रीहेमचंद्रः प्रयाग[श्रीहेमचंद्रप्रभोः]
श्रीप्रद्युम्नमुनीन्दुना वित्तदिवः शृंगो दिक्दिप्रम[ः] ॥

"On the throne of Śrī Candraprabhasūri (there sits), like a swan in a lake, Sūri Prabhācandra. In the biography of the well-known *Rṣi* of old—a biography which is comparable to the Rohaya mountain—conceived by this (Prabhācandra) son of Śrī Rāma and Lakṣmī, (thus ends) the twenty second peak (*Sṛīga*) in the form of biographical sketch of Śrī Hemacandra, which is purified by Śrī Pradyumna, the moon among the monks."

Several other verses, too, at the end of *Sṛīgas* I, V, VII, XI, XIII, XV, XVII, XIX and XXI are dedicated to the praise of Pradyumna. The third from the last of these is important, as it contains a statement which enables us to determine Pradyumna's time at least approximately. This verse says:

श्रीदेवानन्दसुरिर्दिरागु मुदमती रुहगायेन हेमा-
दुब्बलामासदेनोर्विहितमभिनव गिबुपारस्वपाद[ः] ॥

शावर्दं शास्त्रं यदीयान्वयिकनकगिरिस्थानकल्पद्रुमश्च
श्रीमान्प्रद्युम्नसूरिर्विशदयति गिरं नः पदार्थं प्रदाता ॥

"May joy be caused to you by Sūri S'ri Devānanda, through whom, for the sake of the ignorant, a new grammar, called Siddha-Sārasvata, was written—taken from the manual of Hemacandra—and by the successor of his pupil Kanakaprabha, namely S'ri Pradyumnasūri, whom we may compare to a tree of paradise; he, the purifier of word-forms and of the meaning, purifies our speech".

From this verse, of the second half of which I have merely given the general sense, without paying attention to the play of words, we see that Devānanda wrote a manual of grammar entitled *Siddha-Sārasvata*, which was an extract from Hemacandra's works. As Hemacandra calls his grammar *Siddha-Hemacandra*, and as this title means "the manual written by Hemacandra in honour of King Jayasinha-Siddharāja", it seems obvious that we may interpret the name of Devānanda's work in a similar way, and explain it by "the Sārasvata (i. e. the work completed by the grace of the goddess Sarasvatī) written in honour of King Siddharāja". If this explanation be correct,—for we must confess that another explanation is by all means possible,—then Devānanda would have been a contemporary of Hemacandra's and would have written under Jayasinha-Siddharāja (who died Vikrama-Saṃvat 1199, Kārttika sudi 3 or 1142/2 A. D.). In that case the literary activity of Pradyumna Sūri, the pupil of his pupil, would fall within the first and second half of the 13th Century, approximately. However, we are saved from the necessity of building upon so uncertain a foundation, by some very interesting informations from the *Pras'astis* of the Cambay-manuscript of Bālacandra's *Vivekamañjarī* in Dr. Peterson's *Third Report*, App. I, pp. 101-109, which gives a quite certain date for the activity of the above-named Pradyumnasūri. The first *Pras'asti* (l. c. pp. 101-103), a song in praise of the author of the *Vivekamañjarī* and of the author of the Commentary, relates the following: The poet Āśaḍa, born of the Bhīllamālavamsa (i. e. a S'rimālā Yāniā) and a son of Kaṭuka-rāja, who for his services in expounding Kālidāsa's *Meghadūta*, received the title *Kavisabhāś'ṅgāra*, "the ornament of the assembly of poets", from the court scholars (*rājasabhyāḥ*), had two sons, Rājada-Bālasarasvatī and Jaitrasinha by his wife Jaitalladevī. When the first one died, he mourned deeply. "Awakened" by a Sūri named Abhayadeva, he wrote the *Vivekamañjarī* in V. S. 1268 (Peterson, *First Report*, App. I p. 56) or 1211-12 A. D. (verse 12). His second son Jaitrasinha later induced the Gayin Bālacandra to write a commentary on his father's work (verse 13). The latter called in the assistance of three men, namely, Vijayasenasūri from Nagendragaeḥa, Padmasūri from Brhadgaeḥa (verse 14) and Pradyumnasūri, who was the pupil of Kanakaprabhasūri, "the moon which adorned the heaven of Devānanda's school". We find here the same order: Devānanda, Kanakaprabha and Pradyumna, as in the *Prabhāvakacaritra*, and it is therefore certain that the corrector of the last-named was Bālacandra's assistant. The last verse of the 2nd *Pras'asti*, a song in praise of the noble donor of the Cambay MS. (l. c. p. 109, verse 38) teaches us that the MS. was completed on the 8th day of the dark half of the month Kārttika, in the year 1322 (of the Vikrama-era) on a Monday, or, according to Dr. Sehrām's calculation, on the 2nd November 1265, which actually was a Monday. Immediately afterwards there is the announcement that this *Pras'asti* was corrected by the venerable S'ri Pradyumnasūri (*pras'astih samāptā||s'ubhamastu||pūjyas'rī-Pradyumnasūribhiḥ pras'astih samśodhiteti*). This has gained for us a definite date for Pradyumna's activity. It may be added, moreover, that he also helped with the production of a third work of which we may assert with great probability that it belongs to the middle of the 13th century at the latest. Devāsūri says in the Introduction to his *Sāntināthacarita* (Peterson, *First Report*, 1882-83, p. 60, App. pp. 4-6) that his poem is a revision of a Prakrit work of the same name by Devacandrasūri (verse 13). Then he praises the pupil of the latter, Hemacandra, who converted a king [Kumārāpāla] (Verses 14-15). Then (verse 16) he pays his homage to Devānanda, author of the *Siddha-Sārasvata* Grammar, and relates (verse 17) that Pradyumna, prince amongst the pupils of Kanakaprabha, Devānanda's pupil, corrected his work. Verse 17 is so similar to the above-quoted verse of the *Prabhāvakacaritra* XVII, 329, that it is safe to ascribe it to the same author, Pradyumnasūri. The age of the *Sāntināthacarita* is approximately determined by the fact that the Cambay MS. of the

same was written in the Samvat, i. e. in all probability Vikrama-Samvat 1338 or 1232-33 A. D. The era cannot be determined, in this case, with absolute certainty as no details are available. The fact that the Jains almost always use the Vikrama-era, is a point in favour of the theory that this era is meant.

These results of the investigation of Pradyumna's period allow us to assert safely that the *Prabhāvakacaritra* belongs to the 13th century, and make it probable that the date of its compilation is not far removed from 1250 A. D. It is therefore the oldest source for the life of Hemacandra. It is all the more essential to emphasize this and to explain it fully, as my honoured friend Rāo Bahādur S'. P. Pandit places this work at a much later period. He opines in his Introduction to the *Gaṇḍavaha*, p. CXLIX, that it was written after Rājasekhara's *Prabandhakośa* (see Note 3) and that Rājasekhara is mentioned in the *Prabhācaritra*, XI, 1. However, the verse in question, in its correct form, reads:—

यम्भट्टिः श्रिये श्रीमान्बुद्धस्तगगनद्वये ।

खेलति स गतायाते राजेश्वरकिंबुधः ॥ १ ॥

The MS. which is available to me, which, like No. 12 of the *Deccan College Collection* of 1879/80, was made after the copy in Hathising's Bhaṇḍār at Ahmadabad, and is full of errors, gives *gatāyātāḥ rājes'varaḥ*. The Deccan College MS. has not these two errors, but then at the end we read instead of *budhaḥ*, the nonsensical reading *budā*, for which R. B. Pandit substitutes *mudā*. This correction is not only unnecessary, but also spoils the sense. The translation of the verse is:—

"(May) the illustrious Bappabhaṭṭi (lead us) to prosperity, in whose life the wise (*budha*) Rājasevakavi going and coming played (a rôle), like the planet Mercury (*budha*) in the firmament".

Rājasevakavi means the same as Vākpatirāja, and therefore serves to designate the author of the *Gaṇḍavaha*, who, according to the Jaina-legend, repeatedly came into contact with Bappabhaṭṭi. He is called *budha* (wise), and this word, which is also a name of the planet Mercury, leads to the further comparison of the life of Bappabhaṭṭi with the firmament. The latter is very popular with Jaina poets, and seemed suitable to the author, as he hints that the life of the teacher was pure as the firmament to which, as the Indians say, no dirt adheres. Rāo Bahādur Pandit's hypothesis that this verse says that Bappabhaṭṭi's life-story is borrowed from the *Prabandhakośa*, is therefore wrong. An exact comparison of the date in the *Prabhāvakacaritra* with those of the *Prabandhakośa* would have shown clearly, that the account of the latter is based upon the former. Another argument brought forward by R. B. Pandit for the late date of the *Prabhāvakacaritra*, is just as unsound. He says, *loc. cit.* p. CLIII:—

"The author of this work lived long after Hemacandra (A. D. 1080-1174) because in addition to writing a story of the latter's life in his work he speaks of him as having written *long ago* (*purā* XI. 11) certain works on the lives of some of the men about whom he writes himself".

This expression contains many errors. The passage which R. B. Pandit has in his mind, does not occur in the *Pr. Car.* XI. 11, but in I. 11 in the Introduction to the work. It also does not affirm that the author bases himself upon Hemacandra's works, but that he carries further the life-story of the Jaina-teachers which was begun by Hemacandra in the *Trīṣaṣṭis'alākāpurūṣacaritra*. There in the *Parīṣṭaparvan* the narrative breaks off with the life of Vajrasvāmin. The verses in question read in my MS. as follows:

कलौ युगप्रधानश्रीदिमचंद्रः[द्वि]प्रभुः पुनः ।

श्रीनारायणाय वृत्तं [वृत्तं] मातृकीन् दशबोधहृत् ॥ ११ ॥

श्रुतदेवलिनां वर्णां दशपूर्वश्रुतात्मि ।

भावप्रसन्नमिदं च चरितानि स्वधत्त सः ॥ १२ ॥

ध्याततन्नाममग्रस्य प्रसादात् प्राप्तवासनः ।
 आरोक्ष्यन्निव हेमाद्रिं पादाभ्यां विश्वहास्यभूः ॥ १३ ॥
 श्रीवज्राक्षुप्रवृत्तानां शासनोन्नतिकारिणाम् ।
 प्रभावकमुनीन्द्राणां वृत्तानि कियना[ता]मपि ॥ १४ ॥
 बहुश्रुतमुनीशेभ्यः प्राग्र[ग्र]न्वेभ्यश्च कानि[चिन्] ।
वर्णयिष्ये कियन्त्यपि ॥ १५ ॥ विदोषकम् ॥

The gap in the last verse should probably be filled in by *avagunaya yathābhūdhi*. Lastly, the expression *purā*, which R. B. Pandit translates by "long ago", merely means "formerly" and is indefinite. It is used just as often for events which do not much precede the time of narration, as for such as took place centuries before.

2. Besides the edition by Śāstri Rāmacandra Dinanātha, which appeared lately in Bombay, I have two not quite complete MSS. at my disposal, I. O. L. Bühler S. MSS. No. 295 and 296. The last verse, which contains the date, is published in Dr. Peterson's *Second Report*, p. 87. It is to be found exactly the same in No. 296.

3. I have given the date of the *Prabandhakosa* or of the *Prabandhacaturviṃśati* as in the *Journ. Bo. Br. Roy. As. Soc.* Vol. X, p. 32 Note; cf. also Rāo Bahādur S. P. Paṇḍit, *Gauḍavaho*, p. CXLIII. The MS. which I quote further, is I. O. L. Bühler S. MSS. No. 294. The life of Hemacandra forms the 10th *Prabandha*.

4. The portion at the end of this work reads, in No. 286 of the above-mentioned collection, thus:

प्रबन्धो योजितः श्रीकुमारनृपतेरयम् ।
 गद्यपद्यैर्नवै[ः] कैश्चित् प्राप्त[क्त]ननिर्मितैः ॥
 श्रीसोमसुन्दरगुरोः शिष्येण यथाश्रुतानुसारेण ।
 श्रीजिनमण्डनगणिना ब्रह्ममनु १४९२ प्रमितवत्सरे रुचिरः ॥

इति श्रीसोमसुन्दरशा[सू]रीश्वरश्रीजिनमण्डनोपाध्यायैः श्रीकुमारपाल[प्रबन्धो] दृष्टश्रुतानुसारेण योजि[तः] ग्रन्थाम्
 ४२०० इति श्रीकुमारपालचरित्रं संपूर्णम् ॥

The first verse seems to be a mutilated Anuṣṭubh. In the first half we might read *s'rimat-Kumāra*, and in the second half *prāktanavirmitair api*. The date of the work was already correctly given by Col. Tod, *Travels in Western India*, p. 192, but the author was there erroneously called Sailug Acharj.

5. The following passage is found on page 99, line 9, of the above-mentioned MS:—

तेन यथा सिद्धराजो रक्षितो व्याकरणं कृतं वादिनो जिताः । यथा च कुमारपालेन सह प्रतिपन्नं कुमारपालोऽपि यथा
 पञ्चाशद्वर्षदेशीयो निषणीयो[भिषिक्तो?]यथा श्रीहेमसूरयो गुरुत्वेन प्रतिपन्नाः । तैरपि यथा देवबोधिः प्रतिपक्षः पराकृतः । राजा
 सम्यक्त्वं ग्राहितः श्रावकः कृतः । निर्वीराधनं च सुमोच सः । तत् प्रबन्धचिन्तामणितो ज्ञेयम् । किं चर्वितचर्वणेन । नवीना-
 [नास्]तु केचन प्रबन्धाः प्रकाश्यन्ते ॥

The story of Devabodhi does not occur in the *Prabandhacintāmaṇi*.

6. There is a MS. of this rare work in the *Deccan College Collection of 1880/81*, see Kielhorn, *Report of 1880/81*, Ap. pp. 32-34. The emperor (*cakravartin*) Ajayadeva, whom Yaśaḥpāla served, might be Ajayapāla, the successor of Kumārapāla, who is often called Ajayadeva. The title *Cakravartin* prevents us from thinking of any small chieftain. Otherwise one might assume,—as the action of the piece is supposed to have taken place in Thārāpadra, the present-day Tharād in Small-Marvād, on the border between Rājapūtānā and Gujarāt,—that Ajayadeva might have been a former Thākura of Tharād. The mention of Thārāpadra-Tharād may perhaps be explained by the assumption that Yaśaḥpāla was there civil governor of the king of Aṇhilvād.

मण्डपगुरित्तिलवभीदेवधन्नुनीधरः ॥ १४ ॥

आव[च]ख्यौ पाहिनी प्रातः स्वप्नमस्वप्नसूचितम् ।
 तत्पुरः स तदर्थं व [च] शास्त्रदृष्ट[दृष्टं] जगौ गुरुः[ः] ॥ १५ ॥
 जैनशासनपाथोधिकौस्तुभः संभवी सुतः ।
 ते च स्त[स्त]वकृतो यस्य देवा अपि सुवृत्ततः ॥ १६ ॥
 श्रीवीतरागविवी[विम्वी]नां प्रतिष्ठादोहदं दधौ ।.....
 तस्याथ पञ्चमे वर्षे वर्षीयस इवाभवत् ।
 मतिः सद्गुरुश्रूपाविधौ विधुरितैनसः ॥ २५ ॥
 अस्य[न्य]दा मोढचैत्यान्तः प्रभूणां चैत्यवदनम् ।
 कुर्वतां पाहिनी प्रायात् म[स]पुत्रा तत्र पुण्यभूः ॥ २६ ॥
 सा व[च] प्रादक्षिण्यं दत्त्वा यावर्कु[त्कुर्यात्] स्तुतिं जिने ।
 चङ्गदेवो निपद्यायां तावन्नि[न्य]वि[वी]विशदनुः [गुरोः] ॥ २७ ॥
 स्मरसि त्वं महास्वप्नं यं तद्दाल्योकयिष्यसि[लोकवत्यसि] ।
 तस्याभिज्ञानानमीक्षस्व स्वयं पुत्रेण ते कृतम् ॥ २८ ॥
 इत्युत्त्वा गुरुभिः पुत्रः सधनदेन नन्दनः [संवानन्दविवर्धनः ?] ।
 कल्पवृक्ष इवाप्रार्थि स जनन्या[ः] समीपतः ॥ २९ ॥
 सा प्राह प्राथ्यतामस्य पिता युक्तमिदं ननु ।
 ते तदीयाननुज्ञाया भीताः किमपि नाभ्यधुः ॥ ३० ॥
 अलङ्घयत्वाद् गुरोर्वाच[र्]माचारस्थितया तया ।
 दूनयापि सुतस्नेहादार्प्यत स्थ[स्व]प्रसंस्मृतेः ॥ ३१ ॥
 तमादाय स्तम्भत्[र्]थे जग्मुः श्रीपार्श्वमन्दिरे ।
 माघे सितचतुर्दश्यां ब्राह्मे धिष्[ण]ये शते[ने]दिने ॥ ३२ ॥
 [धि]ण्ये तथाष्टमे धर्मस्थिते चन्द्रे वृषोपगे ।
 लघ्ने वृषसत्तौ (?) स्थितयो [ः] सूर्यभौमयोः ॥ ३३ ॥
 श्रीमानुदयनस्तस्य दीक्षोत्सवमकारयत् ।
 सोमचन्द्र इति ख्यातं नाम्[मा]स्य गुरवो वदुः ॥ ३४ ॥

The verses already given by Klatt, *Indian Antiquary* Vol. XII, p. 254, Note 55, which enumerate the most important events in Hemacandra's life, are:

शरवेदेश्वरे ११४५ वर्षे कार्तिके पूर्णिमानिशि ।
 जन्माभवत् प्रभोर्व्योमवाणशम्भौ ११५० व्रतं तथा ॥ ८५२ ॥
 रसपड्[डी]श्वरे ११६६ सूरिप्रतिष्ठा[ष्टा] समजायत ।
 नन्दद्वयवौ १२२९ वर्षेवसानमभवत् प्रभोः ॥ ८५३ ॥

14. In the *Prabandhacintāmaṇi*, Merutunga makes (p. 207) Mantrin Udayana relate the story of Hemacandra's youth in the following manner:

अन्यदा श्रीहेमचन्द्रस्य लोकोत्तरैर्गुणैरपहतहृदयो नृपतिर्मन्त्रिश्रुदयनमिति पप्रच्छ । यदीदृशं पुरुषरत्नं समस्तवंशावतंसे
 तंशे देशे च समस्तपुण्यप्रवेशिनि निःशेषगुणाकारे नगरे च कस्मिन् समुत्पन्नमिति । नृपादेशादनु स मन्त्री जन्मप्रभृति तच्चरित्रं
 प्रवित्रमित्यमाह । अर्धाष्टमनामनि देशे धन्धुक्काभिधाने नगरे श्रीमन्मोढवंशे चाचिगनामा व्यवहारी । सतीजनमातल्लिका जिन-
 शासनदेवीव तत्सधर्मचारिणी शरीरिणीव श्रीः पाहिणीनाम्नी । चामुण्डगोत्रजयोराद्याक्षरेणाङ्कितनामा तयोः पुत्रश्चाङ्गदेवः समजति ।
 स चाष्टवर्षदेश्यः श्रीदेवचन्द्राचार्येषु श्रीपत्तनात्प्रस्थितेषु धन्धुक्के श्रीमोढवसहिकायां देवनमस्करणाय प्राप्तेषु सिंहासनस्थित-
 तदीयनिषद्याया उपरि सवयोभिः शिशुभिः समं रममाणः सहसा निपसाद । तदङ्गप्रत्यङ्गानां जगद्विलक्षणानि लक्षणानि निरीक्ष्य ।
 अयं यदि क्षत्रियकुले जातस्तदा सार्वभौमश्चक्रवर्ती । यदि वणिग्विप्रकुले जातस्तदा महासायः । चेद्दर्शनं प्रतिपद्यते तदा युगप्रधान
 इव तुर्ये युगेऽपि कृतयुगमवतारयति । स आचार्य इति विचार्य तन्नगरवास्तव्यैर्व्यवहारिभिः समं तल्लिप्सया चाचिगगृहं प्राप्य
 तस्मिन्चाचिगे ग्रामान्तरभाजि तत्पत्न्या विवेकिन्या स्वागतादिभिः परितोषितः श्रीसंघस्वत्पुत्रं याचितुमिहागत इति व्याहरन् ।
 अथ सा हर्षाश्रूणि मुञ्चन्ती स्वं रत्नगर्भं मन्यमाना । श्रीसंघस्तीर्थकृतां मान्यः स सत्पुत्रं याचत इति हर्षास्पदे विषादः । यत

एतत्पिता नितान्तमिथ्यादृष्टिः । अपरं तादृशोऽपि सप्रति आमे न । तैः स्वजनेष्वया दीयतामित्यभिहिते स्वदोषोत्तरणाय भ्रात्रामात्रं गुणपात्रं पुत्रस्तेभ्यो गुरुभ्यो वृद्धे । तदनन्तरं तथा श्रीदेवचन्द्रसूरिरिति तदीयमभिनिधानमवोधि । तैर्गुरुभिः सोऽपि शिष्यः शिष्यो भविष्यसीति वृष्ट ओमित्युच्यन् प्रतिलिख्यतेः समं कर्णावस्थामाजगाम । मङ्गयुदयनगृहे तस्मैः समं बालधारकैः पाल्यमानो यावदास्ते तावता भ्रात्रादरादागतश्चाचिगतं वृत्तान्तं परिज्ञाय पुत्रदर्शनावधि संन्यस्तमन्त्राहारस्तेषां गुरुणां नाम मत्वा कर्णावर्ती प्राप्य तद्वसतावुपेत्य कुपितोऽपि तानीपत् प्रणम्य गुरुभिः सुतासुरारणोपलक्ष्य विचक्षणतया विविधाभिरावर्जनाभिरावर्जितसत्प्रान्ती-तेनोदयनमन्त्रिणा धर्मवन्धुपुत्र्या निजमन्दिरे नीत्वा ज्यायःसहोदरमकया भोजयांचक्रे । वदतु चान्द्रदेवं सुतं तदुत्सहे निवेद्य पद्माङ्गप्रसादसहितं दृक्लक्ष्यं प्रत्यक्षं लक्ष्यं चोपनीय समकिक्रमावर्जितं प्रति चाचिगः प्राह । क्षत्रियस्य मूल्येदीप्तिक्रमहर्षं मुरगस्य मूल्ये पद्माङ्गदधिकानि सप्तदश शतानि । अकिञ्चिदस्ति वणिजो मूल्ये नवनवतिकलभाः । एतावता नवनवतिकलभा भवन्ति । एवं तु लक्षत्रयमप्येन्द्राद्वर्धच्छ्रमा कार्यं प्रादुष्टुरपे । मदीयः सुतस्तावदन्थां भवदीया च भक्तिरन्वर्ध्वता । तदस्य मूल्ये सा भक्तिस्तु । शिवनिर्माल्यमिवारुद्रयो मे द्रवियसंचयः । इयं चाचिगे सुतस्य स्वरूपमभिदधाने प्रमोदपूरितचित्तः स मश्वकुण्डोत्कण्ठतया परिरम्य साधु साध्विनि वदन् धीमान् उदयनः प्राह । मम पुत्रतया समर्पितो योगिमकं ह्य सर्वेषां जनानां नमस्कारं कुर्वन् कैवल्यसंप्रदानपात्रं भविता । गुरुणां दत्तस्तु गुरुपदं प्राप्य चाटेन्दुरिय त्रिभुवननमस्करणीयो जायते । यमोचितं विचार्य व्याहरेत्यादिष्टः स भवद्विचार एष प्रमाणमिति वदन् गुरुसार्धं नीतः सुतं गुरुयोदीदपत् । तदतु सुतस्य प्रव्रज्याकरणोत्सव-श्चाचिगेन चक्रे ॥

The above text does not agree exactly with the edition. A few better readings have been inserted from the above-mentioned MSS. Merutunga's language is here, as generally in the *Prabandha-cintāmaṇi*, very much mixed with Gujarati idioms. The word *vasaḥikā*, which occurs above, line 5 of the Skt. text, means a set of buildings in which there are a temple and a monastery, and corresponds to the term *bastī* i.e. *vasatī* which is used by the Digambaras.

15. *Prabandhaloka*, pp. 98E:

ते विहरन्तो धन्वकुण्डे गुरोरधरासुराद्वसंस्थिते गताः । तत्र देशनामिस्तरः । मभायामेकदा नेमिनागनामा धावकः समुद्रात् देवचन्द्रसूरन् जगौ । भगवत्पदं मोदज्ञातीयो मङ्गनिर्पाहिणीकुशिसृष्टकुराचि[चि]कनन्दनश्चाद्देवनामा भवतां देशनां श्रुत्वा प्रयुद्धो दीक्षां याचते । अस्तिश्च गर्भस्थे मम भर्तु[नि]या सहकारतः न्यमे दृष्टः । स व [च] स्थानान्तरे गुप्तध्वज महतीं फलशक्तिमायाति स्म । गुरव आहुः । स्थानान्तरगतस्यास्य महिमा प्रेषिष्यते । महत् पात्रमसौ योग्यः सुलक्ष्णो दीक्षणीयः । कैवल्ये पित्रोरनुज्ञा प्राप्ता । गतौ मानुलभाग[नि]नेवौ पाहिणी[णी]चावि[चि]कानितम् । उक्ता प्रत-वायना । कृतस्त्राभ्यां प्रतिवेधः । कल्याणचरनतश्चाद्देवो दीक्षां लब्धे ।

16. Although the narrative scarcely offers anything new, I am giving the particular passage of the *Kumarapatalacarita*, so as to show by an example, how Jinamandana is in the habit of making use of his predecessors. According to No. 286, pp. 27-31, the story to which is prefixed a report about Devacandra that is borrowed from the *Prabandhaloka* (see Note 20), reads as follows:—

श्रीदेवचन्द्रमूरय मुकुटा विहरन्तो धन्वकुण्डे प्रापुः । तत्र मोदवंशे पा[चा]चिक धेष्टी[क्षी] । पाहिना[नी] भायां । नयान्येषुः न्यमे चिन्तामणिर्दृष्टः परं गुरुभ्यो दत्तः । वदा तत्रागतः[ताः] श्रीदेवचन्द्रगुरवः वृष्टाः स्वसफलम् । गुरुभिरुच्ये । पुत्रो भायी तव चिन्तामणिमु[म]नः । परं स गुरोराद् जैनवासतनभासरो भविता गुरुणां स्वदानादिति । सुलक्षः श्रुत्वा मुदिता पाहिनी तद्दिने गर्भं बभार । संवत् ११४५ कार्तिकपूर्णिमात्रिसमये पुत्रजन्मः[न] ।

तदा यागसारीरासीद्वोमि (श्रीमान्ये) [भाग्यः] स तत्पविद् ।

निन[निन]पञ्च निनयमेस स्थापकः सूरिसि[नि]गरः ॥ १ ॥

जन्ममोच्छ[न्य]वर्षं चान्द्रदेवेति नाम दत्तम् । क्रमेण पञ्चागर्षिरो मात्रा सह मोदवसदिकायां देवचन्द्रनाथगणो बालपापलम्बभायेन देवनमस्करणार्थमागतं[न] श्रीदेवचन्द्रगुरुनिपद्यायां निपन्नः[ण्यः] । तथा वृष्टा गुरुभिरुच्ये पाहिना- [नि] । मुद्राधिके स्वरणि स्वमविचारं पूर्वकल्पितं संवादफलम् । बालकाङ्गलक्षणाणि त्रिवेष्य मानुरप्रेक्ष्य । यद्यपि क्षत्रियकुण्डं तदा सार्धमैमो नरेन्द्रः[ः] । यदि म[म]लक्षणाणि वृद्धे मदा मदाभावः । च[चि]द्वि दीक्षां युक्तानि तदा युगप्रधान ह्य तुषे पुत्रे कृतयुगमयन[न]रपनीति । सा पाहिनी गुरवोभ्युनोत्तान्तिता समुता गृहं गता । गुरवोऽपि बाल्यापामागत्य श्रीमंथमाकाये गता[ः] । आचिका[ः] अ[क्षि]क्षि[क्षि]गृहे । पादि[चाचि]क प्रामाण्यं गते पा[पा]दिन्या श्रीमंथो गृहागमः स्वागतकरणादिना गोपिगः । मार्गगङ्गा [वा]जद्वजः । इहा पाहिनी हपोक्षुनि मुञ्चति[नी] स्तं रसगर्भं मन्यमानाति

चिन्तातुरा जाता । एकत एतत्पिता मिथ्यादृष्टिः । तादृशोऽपि ग्रामे नास्ति । एकतस्तु श्रीसंघो गृहागतः पुत्रं याचत इति किं कर्तव्यं मूढचित्ता क्षणमभूत् । तद(द)नु ॥

कल्पद्रुमस्तस्य गृहेऽवतीर्णश्चिन्तामणस्तस्य करे ल[लु]लोठ ।

त्रैलोक्यलक्ष्मीरपि तां वृण[णी]ते गृहाङ्गणं यस्य पुनीते संघः ॥ १ ॥

तथा ॥

उर्वीं गुर्वीं तदनु जलदः सागरः कुम्भजन्मा

व्यू[व्यो]मा[या]तौ रविहिमकरौ तौ च यस्यांहिपीठे ।

स प्रौढश्रीर्जिनपरिवृढः सोऽपि यस्य प्रणन्ता

स श्रीसंघस्त्रिभुवनगुरुः कस्य क्[किं] स्यान् न मान्यः ॥ २ ॥

इति प्रत्युत्प[त्त्य]न्नमतिर्माता श्रीसंघेन सम[मं] गुरुन् कल्पतरुनिव गृहागतान् ज्ञात्वावसरज्ञा स्वजनानुमतिं लात्वा नि[ज]तुं[पु]त्रं श्रीगुरुभ्यो ददौ । ततः श्रीगुरुभिः श्रीसंघसमक्षम् । ह[हे] वत्स श्रीत्[ती]र्धकरचक्रवर्ति- [ति] गणधरैरासेवितां सुरासुरनिकरनायकमहन्त्यां [नीयां] मुक्तिकान्तास[सं]गमदूतं [तीं] दीक्षां त्वं लास्यसीति प्रोक्ते । स च कुमारः प्राग्भव[रभाव]चारित्रावरणीयकर्मक्षयोपस[श]मेन संयमश्रवणमात्रसंजातपरसंवेगः सहं [ह]सा ओमित्युवाच । ततो मात्रा स्वजनैश्चानुमतं पुत्रं संयमानुरागपवित्रं लात्वा श्रीतीर्थयात्रां विधाय कर्णावतीं जग्मुः श्रीगुरवः । तत्रोदयनमग्निगृहे तत्सुतैः समं बालधारकैः पाल्यमानः सकलसंवलोकमान्यः संयमपरिणामधन्यो वैनायिकादिगुणविज्ञो यावदास्ते तावता ग्रामान्तरादागतश्चाचिगः पत्नीनिचे[वे]दितश्रीगुरुसंवागमपुत्रार्पणादिवृत्तान्तः पुत्रदर्शनावधि [सं]न्यस्ताहारः कर्णावत्यां गतः । तत्र वन्दिता गुरवः । श्रुत्वा[ता] धर्मदेशना । सुतानुसारेणोपलक्ष्य विचक्षणतयाभाणि श्रीगुरुभिः ।

कुलं पवित्रं जननी कृतार्था

वसुन्धरा भाग्यवती च तेन ।

अवाक्यमार्गे सुखसिन्धुमग्ने

लीनं परब्रह्मणि यस्य चेतः ॥ १ ॥

कल[लं]कं कुरुते कश्चित् कुलेऽतिविमले सुतः ।

धननाशकरः कश्चिद् व्यसनैर्गुणनाशनैः ॥ २ ॥

पित्रोः संतापकः कोऽपि यौवने प्रय[प्रेय]सीमु[सु]खः ।

बाल्येऽपि नि[त्रि]यते कोऽपि स्यात् कोऽपि विकलेन्द्रियः ॥ ३ ॥

सर्वाङ्गसुन्दरः किं तु ज्ञानवान् गुणनीरधिः ।

श्रीजिनेन्द्रपथाध्वयः[न्यः] प्राप्यते पुण्यतः सुतः ॥ ४ ॥

इति श्रीगुरुमुखादाकर्ण्य संजातप्रमदः[मोदः] प्रसन्नचित्तश्चाचिगस्तत्र श्रीगुरुप्दा[पादा]रविन्दनमस्यायै समायातेनोदयनमग्निणा धर्मवान्धवधिया निजगृहे नीत्वा भोजयाचक्रे । तदनु च्छ[चाङ्ग]देवं तदुच्छ[त्स]ङ्गे निवेद्य पञ्चाङ्गप्रसादपूर्वकं दुह्म[कूल]त्रयं चोपनीय सभक्तिकमावर्ति[जिं]तश्चाचिगः सानन्दं मन्त्रिणमवाद्त्[दीत्] । मन्त्रिन् क्षत्रियस्य मूल्येशीत्यधिकः सहस्रः १०८० । अश्वमूल्ये पञ्चाशद्[शद]धिकानि सप्तदश शतानि [sic !] सामान्यस्यापि वणिजो नवनवति ९९ गजेन्द्राः । एतावता नवनवतिलक्षा भवन्ति । त्वं तु लक्षत्रयमर्पयन् स्थूल- लक्षायसे । अतो मछु[त्सु]तोन्वर्धस्त्वदीया भक्तिस्त्वन्वर्धतमा । तदस्य मूल्ये सा भक्तिरस्तु । न तु मे द्रव्येण प्रयोजनमस्य[स्त्य]स्पर्श्यमेतन् मम शिवनिर्माल्यमिव । दत्तो मया पुत्रो भवतामिति । चाचिगवचः श्रुत्वा प्रमुदितमना मन्त्री तं पर[रि]रभ्य साधु युक्तमेतदिति वदन् पुनस्तं प्रत्युवाच । त्वयायं पुत्रो ममापितः । परं योग्[नि]मर्कट इव सर्वेषामप्[पि]जनानां नमस्कारं कुर्वन् केवलमपत्रपापात्रं भविता । श्रीगुरुणां तु समर्पितः श्रीगुरुपदं प्राप्य बाल- [ले]न्दुरिव महती[तां] महनीयो भवतीति विचार्यतां यसो[थो]चितम् । ततः स भवद्विचार एव प्रमाणमिति वदन् स्[स]कलश्रीसंघसमक्षं रत्नकरण्डमिव रक्षणीयमुद्[दु]म्बरपुष्पमिव दुर्लभं पुत्रं क्षमाश्रमणपूर्वकं गुरुणां समर्पयामास । श्रीगुरुभिरभाणि ।

धनधान्यस्य दातार [:] सन्ति क्वचन केचन ।

पुत्रभिक्षाप्रदः कोऽपि दुर्लभः पुण्यवान् पुमान् ॥ १ ॥

धनधान्यादिसंपत्सु लोके सारा न्[तु] संततिः ।

तत्रापि पुत्ररत्नं तु तस्य दानं महत्तमम् ॥ २ ॥

स्वर्गस्थाः पितरो वा[पी]क्ष[ह्य] दीक्षितं जिनदीक्षया ।

मोक्षामिलापिणं पुत्रं वृक्षा[:] स्युः स्वर्गसंततिद्व[दि] ॥ ३ ॥

महाभारतेत्यंमणि ।

तावद् भू[अ]मन्ति संसारे पितरः पिण्डकाङ्क्षिणः ।

याव[व] डुले विमुञ्चयता यती[ति] युयो न जायते ॥ १ ॥

इति श्रुत्वा प्रमुदितेन याचिगेनोदयनमक्षिणा च प्रप्रयामहोत्सदः[वः] कारितः । सोमदेवमुनिर्नाम दत्तं क्वचित् सोमचन्द्रमुनिरिति वा । श्रीविक्रमात् ११४५ श्रीहेमसूरीभा[गां] जन्म । ११५४ दीक्षा च ।

In the last part of the narrative the text in the MS. is in great disorder, because the injudicious copyist inserted in the wrong order the supplements which stood in the margin of the original. At the end of the work, p. 283, the dates of the chief events in Hemacandra's life are given once again. There we read, as at the end of the *Prabhāvakacaritra*:

संवत् ११४५ कार्तिकपूर्णिमानिति जन्म श्रीहेमसूरीणां ।

संवत् ११५० दीक्षा संवत् ११६६ सूरिपदं संवत् १२२९ स्वर्गः ।

These data may be sufficient to justify the above-expressed judgment (p. 3) as regards Jinamayāna, and to show that his *Caritra* is absolutely worthless as a source, except where he has made extracts from inaccessible works.

17. The above statements are based upon detailed investigations which I made in various localities in Western India in the years 1873-1879. First of all I heard in Rajputānā from a good source, that several Yatis whose acquaintances I made, and one of whom occupied an important position, owed their existence to the errors of Brahmin widows. Later, in 1877 this was confirmed to me by Yatis in Kheḍā, who quite frankly named the mothers of their *Chellās* and related through whom they had received them. In 1873 in Nāmṇol in Rajputānā I came to know of one case, in which a Yati had taken in an orphaned child at the time of the famine of 1868/69 and saved it from death by starvation. The boy who visited me with his Guru, was about eight years old at that time. He had already learnt parts of the *Sūtras* and *Stotras*, and recited the beginning of the *Daśavaikalika Sūtra*, and also the *Bhaktāmara* quite nicely. He had not yet had his first consecration. A case where a little Jain boy was given by his parents to a monk at the request of the latter as a pupil and with the intention of making him a Yati, came to my knowledge in 1875 or 1876 in Surat. On closer acquaintance, neither the Yatis nor the laymen in other towns also, denied that the manner of recruiting their religious orders was not carried on in accordance with the ideals of their sacred doctrine, and they confessed that, in the *Duṣṣamāra* or in the *Kaliyuga* they just helped themselves as best they could.

18. About the position of Karmāvati see K. Forbes *Rās Mālā*, pp. 79-80, especially Note 1. Udayana's immigration is related in the *Prabandhacintāmaṇi*, pp. 136-138 and in the *Kumārāpāṭacarita* pp. 67-68. In the first-mentioned passage we read that Ūdā or Udayana came from Mārvād to Gujārāt to purchase melted butter. An omen induced him to settle in Karmāvati with his family. He acquired riches there, and when he was laying the groundwork for a new house laid with tiles, he found a great treasure. In consequence thereof, he was known as "counsellor" Udayana, and became famous. He had a temple, the Udayanavihāra, built in Karmāvati. By various wives he had four sons: Vāhaḍadeva [Vagbhata], Ambaḍa [Āmrabhata], Bohaḍa and Sollāka. The names of the last two vary in part in the various MSS. Jinamayāna repeats Merutnūga's statements, but adds that Udayana belonged to the Śrīmālī caste and was appointed as a Mentrin by Siddharāja in Stambhatirtha, ततः सिद्धेशेन सभवीये मन्त्री कृतः.

19. *Prabandhacintāmaṇi*, p. 232, and above p. 46.

20. The accounts about Devacandra stand at the beginning of the *Hemasūriprabandha*. With the omission of the story of the conversion of Rāṇā Yaśobhadra, they read as follows:—

पूर्ण[चन्द्र]गच्छे श्रीदत्तसूरिग्राज्ञो वागडदेशे वटपट्टं पुरं गतः । तत्र स्वामी यशोभद्रनामा राणक ऋद्धिमान् । तत्सौधान्तिक उपाश्रयः श्रद्धेदत्तः । रात्रावुत्सुद्रचन्द्रातपायां राणकेन ऋपयो दृष्टा उपाश्रये निषण्णः ।तस्य राणश्रीयशोभद्रस्य गीतार्थत्वात् सूरिपदं जातं श्रीयशोभद्रसूरिरिति [ति] नाम । तदीयपट्टे प्रद्युम्नसूरिर्ग्रन्थकारः । तत्पदे श्रीगुणसेनसूरिः । श्रीयशोभद्रसूरिपट्टे [?] श्रीदेवचन्द्रसूरयः । ढाणवृत्तिश्रान्तिनाथचरितादि महाशान्त्रकरणनिर्व्यूढप्र- [प्रा]ज्ञप्रगभाराः

The portion of Rājas'ekhara's narrative, immediately following, is given above, in Note 15. In the *Kumārāpālacaritra*, pp. 25 ff. Jinamaṇḍana repeats the story told by Rājas'ekhara. The beginning reads, p. 25, line 2: कोटिकण्ठे वज्रशाखायां चन्द्रगच्छे श्रीदत्तसूरयो विहरन्तो वागडदेशस्यः वटपट्टपुरे प्रापुः । The series of teachers is given as follows:—तत्पट्टे प्रद्युम्नसूरिः । तच्छिष्यः श्रीगुणसेनसूरिः । तत्पट्टे श्रीदेवचन्द्रसूरयः ॥ Vāgaḍa is the old name, and still used today, of the Eastern part of Kach. Hemacandra's own statement is given above, on p. 10 and in Note 66. As regards Devasūri's statement about Devacandra's *Sāntināthacarita*, see above Note 1, page 60.

21. *Prabandhacintāmaṇi* pp. 239 f. Hemacandra wished to learn the secret of making gold, because Kumārāpāla, like other founders of eras, intended to pay off the debts of the world, see also page 10. Devacandra's name is not mentioned in the text; simply the phrase 'Hemacandra's Guru', occurs.

22. The most important verses of the *Prabhāvākacaritra* about the years which Hemacandra had spent at school, read as follows:

सोमचन्द्रस्ततश्चन्द्रोद्भवप्रज्ञायलादसौ ।
 तर्कलक्षणसाहित्यविद्या[:] पर्यन्ति[च्छि]नद् द्रुतम् ॥ ३७ ॥
 प्रभावकधुराधुर्यममुं सूरिपदोचिन्तः [चित्तम्] ।
 विज्ञाय स[सं]वमासन्त्य[मामद्यय] मु[गु]रवोमन्त्रयन्ति ॥ ४७ ॥
 योग्यं शिष्यं पदे न्यस्य स्वयं कार्यं [क]र्तुमौचिती ।
 अस्मत्पूर्वे सुम्[पाम्] आचारा[:] सदा विहि[दि]तपूर्विडा[म्] ॥ ४८ ॥
 तदैव विज्ञदैवज्ञताल्लभं व्यावा[चा]र्यन् ।
 सुहृते[ते] पूर्वनिर्णीते क[कृ]तनन्दीविधिक्रमाः ।
 ध्वनचू[चू]रैरवोन्मुद्रमङ्गलां[ला]चारयन्पुरं[राः] ॥ ५६ ॥
 शब्दाद्वैतेथ विश्रान्ते समाय[मये] योमि [चोपि] ते सति ।
 पूरकापूरि[त] स्वाम[स्वर्ण]कुम्भकोद्धेदमेदुराः ॥ ५७ ॥
 श्रवणेगुरुकूर्परचन्द्रनद्रवचर्चिते ।
 कृतिनः सोमचन्द्रस्य [ब्रह्म]निष्ठा[घा]न्तरात्मनः[नः] ॥ ५८ ॥
 श्रीगौतमादिस्सू[री]शैराराधितमावाधितम् ।
 श्रीदेवचन्द्रगुरवः सूरिमन्त्रमचीकथनः[थन्] ॥ ५९ ॥
 पञ्चभिः कुलकम् ॥
 तिरस्कृतकलाकेलिः कलाकेलिकुलाश्रयः ।
 हेमचन्द्रप्रभु[:] श्रीमन्नाम्ना विख्यातिमाप सः ॥ ६० ॥
 तदा च पाहिनी स्नेहवाहिनी मु[सु]त उत्तमे ।
 तत्र चारित्रमादत्ताविहस्ता गुरुहस्ततः ॥ ६१ ॥
 प्रवर्तिनी[नी] प्रतिष्ठा[धा] च दापयामास नन्नगीः ।
 तदैवा निवाचार्यो (?) गुरुभ्यः सभ्यसाक्षिकम् ॥ ६२ ॥
 सिंहासनासनं तस्या अन्वमानयदेप च ।
 कटरे (?) जननीभक्तिरुत्तमां[मानां] क्षो[कपो]पलः ॥ ६३ ॥

The story of the journey is omitted because the majority of the verses are very badly damaged. It is in verses 38-46. Merutuṅga makes his account much shorter. The end of the passage, as given above, in Note 15, reads:-

अथ च कुम्भयोनिरिवाप्रतिमप्रतिभाभिरामतया समन्वाद्ययाम्बोधिसुदृष्टियोग्यस्तसमस्तविद्यास्थानो हेमचन्द्र इति गुरुदत्तनाम्ना प्रतीतः सकलसिद्धान्तोपनिषद्विष्णुषीः पट्विंशता गुणैरलंकृततनुगुणैः सूरिपदेभिषिक्तः । इति मधुसूदनोदितं जन्मप्रभृति धृतान्तं आकर्ण्य नृपतिर्मुमुदेतराभ् ॥

Therefore Merutuṅga does not know the second name Somacandra. His assertion that Udayana related the story of Hemacandra's youth to King Kumārāpāla contains a serious anachronism. As Udayana immigrated to Gujarat in the Vikrama-Samvat 1150, and as Kumārāpāla ascended the throne in the Vikrama year 1199, and is supposed to have waged several wars before this conversation took place, Udayana could not have still been alive.

Jinamajjana, *Kum. Car.* p. 31, line 12 up to p. 36, line 5, reports a good deal, but merely absurd stories, about Hemacandra's apprenticeship-time. He relates, (pp. 31-42), that Somadeva received the name Hemacandra because, at the beginning of his apprenticeship, he transmuted coal into gold (*hema*) at the house of a Śreṣṭhīn named Dhana. Then he contradicts himself on p. 36, where he agrees in the main with the *Prabhāvakacaritra*. Then, instead of one journey of Somadeva's and one supernatural apparition, he speaks of two. The first journey was to be to Kāśmīr, and the second to the Gauḍa land in company of a Devendra and of the famous commentator Malayagiri. On the first occasion the goddess Sarasvatī appears, and on the second Śāśanadevatā. Finally we hear that a merchant, named Dhanada, had the honour of an Ācārya given to Somadeva in the Vikrama year 1106 with the consent of his Guru and of the Saṅgha. The date occurs three times in Jinamajjana, is the same each time, and agrees with that of the already-mentioned verse of the *Prabhāvakacaritra*, cf. also Bhāṇḍārkar, *Report on the Search etc.* 1883/84, p. 14.

23. *Alaṅkāracūḍāmaṇi* I, 4:

महादेवोपाधि ॥ ४ ॥

महदेवतामुह्यदिप्रमवीपाधिकं प्रतिभा । ह्यमप्याचरणक्षयोपशमनिमित्तं दृष्टोपाधिन्यधनत्वात्प्रीतिस्तुच्यते ॥

24. *Prabhāvakacaritra* XXII, 64-73.

श्रीहेमचन्द्रसूरिः श्रीसंघमाणां ग] रक्षंस्तुभः ।

विजहारान्यदा श्रीमद्रणहिल्लपुर[रं] पुरम् ॥ ६४ ॥

श्रीसिद्ध[भू] भृदन्त्येषू राजपाटिकाय व[च] रत् ।

हेमचन्द्रप्रभु[सुं] वीक्ष्य तद्व्यपविपगिरितम् ॥ ६५ ॥

निरुध्य दिग्ग[र] कामसे रज[गज] मयसमद्भुतात् [त्र] ।

किंचिद् मण्यप्यते[ये] स्याद् प्रोवाच प्र[सु] रत्यथ ॥ ६६ ॥

कारय प्रसरं सिद्ध हन्तिराजमदाङ्कितम् ।

प्रसन्तु दिग्गजाः किं तौ[तैर] भूष्यद्वैद्योद्धति[ता] यतः ॥ ६७ ॥

श्रुत्येति भूपतिः प्राह तृष्टिपुटः सुप्रीथरः ।

मध्याह्ने मे प्रमोदायामन्त्यर्थं भयता मदा ॥ ६८ ॥

तत्पूर्वं दर्शनां [नं] तस्य जसे कुत्रापि म[त] श्रणे ।

आनन्दसंदिग्ध राजा यथाजयमभूत् प्रमोः ॥ ६९ ॥

अन्यदा सिद्धराजोपि निज्या मादर[ख] मण्डलम् ।

समाजगाम तस्मै वा[चा] शिर्यं दर्शनो ददुः ॥ ७० ॥

तत्र श्रीहेमचन्द्रोपि सूरिभूरिकटानिविः ।

उवाच काम्य[म] मयममतिप्र[श] यनिदर्शनम् ॥ ७१ ॥

तथा हि ।

भूमिं कामगवि स्वगोमयरसैरासिद्ध रत्नाकरा
मुक्तास्वस्तिकमातनुध्वमुदुष एवं पूर्णकुन्भीभय ।

धृत्वा कल्पतरोर्वलानि सरलैर्दिग्गवारणास्तोरणा—

न्यायत स्वकैर्विजित्य जगतीं नन्देति सिद्धाधिपः ॥ ७२ ॥

व्याख्याविभूषिते वृत्ते [हेमचन्द्र] द्विविभोस्ततः ।

आजुहावावनीयात[पालः] सूरिं सौधे पुनः पुनः ॥ ७३ ॥

Verse 72 has been given, after comparison with the *Prabandhacintāmaṇi*, as also with the other work mentioned below (Note 33). All the sources available to me give नन्देति in the fourth Pāda. In spite of this, however, only नन्देति can be correct.

The above narrative of the first meeting of Hemacandra with Siddharāja is also found in the *Kumārapālacarita*. There, however, the verse which is supposed to have been written by him (p. 36, lines 9-11), runs:—

सिद्धराज राज[गज]राजं उच्चकैः

कारय प्रसरमेतमग्रतः ।

संनसन्तु हर्ती[रिती]मतंगजास्

तः[तैः] किमय भवतैव भूर्यता ॥

The divergent form proves that Jinamaṇḍana has used another source.

25. *Prabandhacintāmaṇi*, p. 144.

26. The *Kumārapālacarita* gives the following anecdotes immediately after the first meeting.

(1) Hemacandra declares the doctrines of all sects to be equally saving: pp. 36-38; (2) Hemacandra mentions the qualities of a man who is worthy (*pātra*) of pious gifts: pp. 38-39; (3) Hemacandra mentions to the King in Siddhapur the difference between Mahādeva and the Jina: pp. 39-40; (4) Some pious foundations of Jayasimha.

As regards the data, varying in time, of the other sources concerning these stories, see pp. 21 f.

27. Colebrooke *Misc. Essays* II, p. 275, ed. Cowell, where it is also shown that Yas'ovarman probably ascended the throne only in the year V. S. 1190. The contradictory statement in the *Kīrtikanamudī* II, 32, according to which the prince of Mālvā, Naravarman, who was defeated by Jayasimha, was Yas'ovarman's predecessor, may be left without any consideration. For Yas'ovarman is distinctly mentioned in the *Dvyās'rayakāvya*, and one may certainly trust that Hemacandra knew the name of the king who was defeated by his lord.

28. According to Forbes' extracts from the *Dvyās'rayakāvya* (*Indian Antiquary*, vol. IV, pp. 266 f.), Jayasimha did the following deeds after his return from Mālvā: (1) He remained for a time in Siddhapura-S'risthala, and had the Rudra Māla temple, or properly speaking the Rudra-mahālaya temple restored, and had a temple of Mahāvīra built; (2) he made a pilgrimage to Somnāth-pattan and Gīrnār; (3) After his return to Anhilvād, he had the Sahasraliṅga-lake dug, and caused many other gardens to be laid out. As Hemacandra in other places, where we can control him, gives events in their proper order, we may trust him here too. If we do this, then it goes without saying that Jayasimha must have reigned for a number of years after his return from Mālvā, and that this event could not have taken place later than the Vikrama year 1194.

29. *Prabandhacintāmaṇi* pp. 161-171.

30. The verse is quoted by Klatt, *Indian Antiquary*, vol. XI, p. 254, Note 54. The *Prabhāvakacaritra* does not mention directly Hemacandra's presence at the disputation. However, it hints at this, by giving a verse which Hemacandra is supposed to have composed in honour of the victory of the S'vetāmbaras. We read in XXI, 253-54:—

श्रीसिद्धहेमचन्द्राभिधान[ने] शब्दास्तुसासने ।
सूत्रधारः प्रभुः श्रीमान् हेमचन्द्रप्रभुर्जगौ ॥ २५३ ॥
तथा हि ।

यदि नाम कुमुदचन्द्र[न्दं] नाजेप्यद् देवसूरिर्हिमरचिः ।
कटिपरिधानमधायत् कतमः श्वेताम्बरौ जगति ॥ २५४ ॥

The verse looks as though it were written to illustrate the use of the Conditional. Kielhorn informs me that it is not to be found in the Commentary to the Grammar.

31. *Prabhāvakacaritra* XII, 74-115:

अन्यदावन्तिकोदीयपुस्तकेषु नियुक्त्[क्त]कैः ।
दृश्यमानेषु भूपेनर्द्धे[नाये]क्षि लक्षणपुस्तकम् ॥ ७४ ॥
किमेतदिति पप्रच्छ स्वामी ते व्यजिज्ञापन् ।
भोजन्याकरणं होत[च] शब्दशास्त्रप्रवर्तने ॥ ७५ ॥
अमो[सौ] हि मालवाधीनो विद्वच्चक्रशिरोमणिः ।
शब्दालङ्कारदैवज्ञताकंशाध्याणि निर्देमे ॥ ७६ ॥
चिकित्साराजसिद्धान्तरम[स] वाम्[त]दयानि च ।
अ[र्थ] कक्षाकुनिराध्यात्मस्वप्नसामुद्रिकाण्यपि ॥ ७७ ॥
ग्रन्थाश्रितितन्वाख्यानप्रसूदामणीनिह ।
विवृति[सि] वायम[चार्पय]ज्ञापयेन्नाग्रमेप्रमालयोः ॥ ७८ ॥
भूपालोप्यवद् किं नास्मत्कोपे शास्त्रपद्धतिः ।
विद्वाद् कोपि कथं नानि देसे विधेयि (!) गृह्णते ॥ ८० [७९]
सर्वे सम्भूय विद्वांसो हेमचन्द्रं स्थलोकयन् ।
महाभक्त्या राजामावभ्यर्च्य प्रार्थि[तततः] ॥ ८१ [८०]
शब्दव्युत्पत्तिकृष्णालं निर्नायासन्मनोरयम् ।
पूरयस्व महर्षे स्वं विना स्वामग्र कः प्रभुः ॥ ८२ [८१]
संक्षिप्तत्र प्रवृत्तोर्यं म[स] मयेसिन् कल्पकः ।
लक्षण[ने] तत्र निष्पत्तिः शब्दानाम[नां] नास्ति पाटश्री ॥ ८३ [८२]
पाणिनि[ने] लक्षणं चेदस्याह्नित्यप्रवन् द्विजः ।
..... ॥ ८४ ॥
य(:) शो सम तव दयातिः पुण्यं च मुनिनायक[:] ।
विश्वलोकोपकाराय कुल व्याकरणं नवम् ॥ ८५ [८४]
(काः) कार्येषु नः किलोक्तिः वा [र्यः] स्मरणये[र्यं] व केवलम् ॥ ८६ [८५]
परं व्याकरणान्यहौ घतन्ते पुलकानि च ।
तेषां श्रीभारतीदीदीकोश एवास्ति ध्रुवम् ॥ ८७ [८६]
आनाययतु कादमीरदेशाजानि स्वमातुपि[पैः] ।
महाराजो यथा सम्यक् शब्दशास्त्रं प्रवर्ण्यते ॥ ८८ [८७]
इति तस्योक्तमाकर्ण्य ततश्च(रक्ष)णादेव भूपतिः ।
प्रधानपुस्तार्थं प्रैषीद् पादवीदेशमप्यतः ॥ ८९ [८८]
प्रवराण्यपुरे तत्र प्राप्तौ देवता गिरम् ।
म[च]न्दनादिभिर[म्य]र्च्य हृष्टुः पायवस्तैः ॥ ९० [८९]
गमादिश्रमूल्ह[शब्द] तु तैस्तु [द्य]या निजाधिष्ठा[द्य]यकान् गिरा ।
मम प्रसादचित्तः श्रीहेमचन्द्रः मिश्रामरः [श्वेताम्बरः] ॥ ९१ [९०]

ततो मूर्त्यन्तरस्येव मदीयस्यास्य हेतवे ।

सतप्प [संतप्ये] प्रेप्यता [तां] प्रेप्यवर्गः [गं] पुनरुसंचयं [यः] ॥ ९२ [९१]

ततः सत्कृत्य तान् सम्यग् भारतीसचिवालंसन् [वाः समम्] ।

पुस्तकान्यर्पयामासुः प्रै [प्रे] पुश्चोत्मा [सा] हपडि [णिड] तम् ॥ ९३ [९२]

अचिरान्नगरं स्वीयं प्रापुः दे [दे] वीप्रमादिताः [सादतः] ।

हर्षप्रकर्षसम्पन्नपुलकाङ्कुरपूरिताः ॥ ९४ [९३]

सर्व [वें] विज्ञापयामासुर्भूपालाय गिरोदिता [तम्] ।

निष्टो [दृष्टं] प्रभौ हेमचन्द्रे [परि] तोषमादादरम् ॥ ९५ [९४]

इत्याकर्ण्य चमत्कारं धारयन् वसुधाधिपः ।

उवाच धन्यो महेशो (ह) [मान्यो] यन्नेदशः कृती ॥ ९६ [९५]

श्रीहेमसूरयोप्यत्रालोक्य व्याकरणवजम् ।

शास्त्रं चत्क [कु] र नवं श्रीमत्सिद्धान्त्यमद्भुतम् ॥ ९७ [९६]

द्वात्रिंशत्पादसंपूर्णमष्टाध्यायमुणादिस [म] त् ।

धातुपारायणा [णो] पेतं रगहि [सह-लि] ज्ञानुशामनम् ॥ ९८ [९७]

सूत्रसदृष्टिम् नाममालानेकार्थसुंदश [सुन्दरम्] ।

मौलिं लक्षणशास्त्रेषु विश्वविद्वद्भिरादतः [तम्] ॥ ९९ [९८]

त्रिभिर्विंशैकम् ॥

आदौ विस्तीर्णशास्त्राणि न हि पाठयानि सर्वतः ।

आयुषा सकलेनापि पुमर्थयवलनानि तत् (?) ॥ १०० [९९]

संकीर्णानि व [च] दुर्बोधदोषस्थानानि कानिचित् ।

एतत्प्रमाणितं तस्माद्विभक्ति [विद्वद्भि] रधुनातनैः ॥ १०१ [१००]

श्रीमूलराजप्रभृतिराजपूर्वज [भू] भृताम् ।

वर्णवर्णन [नं] सम्बन्धं पादान्ते श्लोक [एक] कं [कः] ॥ १०२ [१०१]

तच्चतुष्कं च सर्वान्ते श्लोकौ [कै] खिन्नश्चिरञ्जिता ।

पञ्चाधिकै [कैः] प्रशस्तिश्च विहिता विहितैस्त [तः] ॥ १०३ [१०२]

युग्मम् ॥

राजःपुर [जगुरु] पुरोगैश्च विद्वद्भिर्वाचितं ततः ।

चक्रे वर्षत्रयपेव [त्रयेणैव] राज्ञा पुस्तकलेखनो [नम्] ॥ १०४ [१०३]

राजादेशान्त्रियुक्तैश्च सर्वस्थानेभ्य त्र [उ] चतैः ।

दावाहवसच्चक्रे [समाहूयत पत्तने] लेखकानां शतत्रयम् ॥ १०५ [१०४]

पुस्तकाः समलेख्यन्त सर्वदर्शनिनां ततः ।

प्रत्येकमेवादीयन्ताध्येदृणामुद्यमस्पृशाम् ॥ १०६ [१०५]

विशेषकम् ॥

अङ्ग-वङ्ग-कलिङ्गेषु लाट-कर्णाट-कुङ्कणे ।

महाराष्ट्रसुराष्ट्रासु [सु] वळे [त्से] कळे च मालवे ॥ १०७ [१०६]

सिन्धुसौवीरनेपाले पारासीकमुल्ण्डयोः ।

गङ्गापारे हरिद्वारे कासि-चे [चे] दि-गयासु च ॥ १०८ [१०७]

कु (ह) रक्षेत्रे कन्यकुब्जे गौडश्रीकामरूपयोः ।

सपादलक्षवज्जालन्धरे च खसमध्यतः ॥ १०९ [१०८]

मि [सि] हलेथ महाबोधे चौडे मालवकौशिके ।

दू [इ] त्सादिविश्वदेशेषु शास्त्रं व्या [व्य] स्तार्थत स्फुटम् ॥ ११० [१०९]

चतुर्थिः कलापकम् ॥

अभ्येभोय [अभ्येयां च ?] निबन्धानां पुस्तकानां च विंशतिः [:] ।

प्राहीयत नृपेन्द्रेण कस्मी [श्मी] रिपु महादरात् ॥ १११ [११०]

एतत्तत्र गत[तं] शाखं स्त्रीयकोदे निवेदितम् ।

सर्वो निर्वाहयेत्स्त्रिनादत्तं देव्यास्तु का कथा ॥ ११२ [१११]

काकलो नाम कायस्थकुलकल्याणदेवतः ।

अष्टव्याकरण्यु [णाच्ये] ता प्रज्ञाविजितभोगिराट् ॥ ११३ [११२]

प्रभुस्तं दृष्टमात्रेण ज्ञातवत्पार्यमस्य च ।

शास्त्रस्य ज्ञापकं [दू] [स्वा] शु विदधेध्यापकं [कं] तथा ॥ ११४ [११३]

प्रतिमासं स च ज्ञानपद्मन्यां वृष्टनां दधौ ।

राजा च तत्र निर्गुहान् [न] कङ्कणैः समभूषयत् ॥ ११५ [११४]

निष्पन्ना अत्र दाम्ने च दुःकूलस्वर्णभूषणैः ।

सुव्यासनातृग्रैश्च ते भूपालेन योजितोः [ताः] ॥ ११६ [११५]

After Verse 76 there is in the MS. a part of 78, and after the figure 78 there is 79. I do not think that anything has been dropped out. The second half of Verse 84 is left out, because it is so mutilated in the MS. that no sense comes out of it. The remark in Verse 93 that the servants of Sarasvatī sent Utsāhapāṇḍita, is probably to be interpreted as meaning that this man was among Jayasimha's ambassadors, and that he was sent home. For, according to the *Prabhāvakacaritra* XXI, 185, Utsāha was already present at Devasūri's and Kumudacandra's dispute, in Vikrama year 1181 as a *pārśvadeśvara*. Therefore he could not have come to Anhilvrāṭ at this time, which is much later.

32. *Prabandhacintāmaṇi*, pp. 144-146, pp. 147-148; at the end of the narrative Merutuṅga gives the first verse of the *Prasūti*. Compare also *Kumārāpāṇḍacarita*, pp. 41-42.

33. For the restoration of the 35 verses which glorify the first seven Caulukya kings, I have used, in addition to A. Weber's information in the *Katalog der Berliner Sanskrit- und Prakrit-Handschriften*, vol. II, 1st section, pp. 211, 220-21, 230-31, 235, 242-43, the information in Peterson's *Third Report* and in Pischel's edition of the *Prakrit-Grammatik*, I, pp. V, II, p. 57, 98-99, 129, as well as a Collation of the Bombay MSS. for the first 28 verses, which my friend Kielhorn kindly left with me. The variants of them, mostly very valuable, are designated "K".

पाद १ (आर्यां वृत्तः) ।

हरिरिय बलिबन्धकराजितकियुक्तः विनारुपागिरिव ।

कमलाश्रयश्च विधिरिव जवति श्रीमूलराजचपः ॥ १ ॥

पाद २ (आर्यां) ।

पूर्वभवदासगोपीहरणसरणादिव ज्वलितमन्युः ।

श्रीमूलराजपुरुषोत्तमोवधीद् दुर्बदामीराद् ॥ २ ॥

पाद ३ (अनुष्टुप्) ।

चक्रे श्रीमूलराजेन नयः कोपि यशोर्जवः ।

परकीर्तिप्रवन्तीनां न प्रपेयामदत्त यः ॥ ३ ॥

पाद ४ (यस्मिन्तिलका) ।

सोऽकण्ठमङ्गलानैः कचकपणेश

वक्त्राङ्गुष्मननसप्तवक्त्रकर्मभिश्च ।

श्रीमूलराजहस्तभूतिभिर्विलेसुः

संकेपे च खेपि च तिवाश्च मुरक्षिपश्च ॥ ४ ॥

पाद ५ (अनुष्टुम्) ।

प्रावृड् जातेति हे भूपा मा स्म त्यजत काननम् ।
हरिः शेतेत्र नन्वेव मूलराजमहापतिः ॥ ५ ॥

पाद ६ (अनुष्टुम्) ।

मूलार्कः श्रूयते शास्त्रे सर्वाकल्याणकारणम् ।
अधूना मूलराजस्तु चित्रं लोकेषु गीयते ॥ ६ ॥

पाद ७ (अनुष्टुम्) ।

मूलराजासिधारायां निमग्ने ये महीभुजाः ।
उन्मज्जन्तो^१ विलोक्यन्ते स्वर्गगङ्गाजलेषु ते ॥ ७ ॥

पाद ८ (उपजाति) ।

श्रीमूलराजक्षितिपद्मवाहु-
विभर्ति पूर्वाचलशृङ्गशोभाम् ।
संकोचयन् वैरिमुखाम्बुजानि
यस्मिन्नयं स्फूर्जति चन्द्रहासैः ॥ ८ ॥

पाद ९ (अनुष्टुम्) ।

असंरब्धा अपि चिरं दुस्तहा वैरिभूभृतां ।
चण्डाश्चामुण्डराजस्य प्रतापशिखिनः कणाः ॥ ९ ॥

पाद १० (अनुष्टुम्) ।

श्रीमद्वल्लभराजस्य प्रतापः कोपि दुस्तहः ।
प्रसरन् वैरिभूषेषु दीर्घनिद्रामकल्पयत् ॥ १० ॥

पाद ११ (अनुष्टुम्) ।

श्रीदुर्लभेशधुमणेः पादास्तुष्टुविरे^२ न कैः ।
लुलङ्घिर्मेदिनीपालैर्वालखिल्यैरिवाग्रतः ॥ ११ ॥

पाद १२ (अनुष्टुम्) ।

प्रतापतपनः कोपि मौलराजैर्नवोभवत् ।
रिपुस्त्रीमुखपद्मानां न सेहे यः किल श्रियम् ॥ १२ ॥

पाद १३ (अनुष्टुम्) ।

कुर्वन् कुन्तलशैथिल्यं मध्यदेशं निपीडयन् ।
अङ्गेषु विलसन् भूमेर्भर्ताभूद् भीमभूपतिः ॥ १३ ॥

पाद १४ (अनुष्टुम्) ।

श्रीभीमपृतनोत्खातरजोभिवैरिभूभुजाम् ।
अहो चित्रमवर्धन्त ललाटे जलविन्दवः ॥ १४ ॥

पाद १५ (अनुष्टुम्) ।

कर्णं च सिन्धुराजं च निर्जित्य युधि दुर्जयम् ।
श्रीभीमेनाधुना चक्रे महाभारतमन्यथा ॥ १५ ॥

पाद १६ (उपजाति) ।

दुर्योधनोर्वीपतिजैत्रवाहु-
गृहीतचेदीशकरोवतीर्णः ।

१. सर्वकं MSS.

२. So according to K.

३. Probably the last Pāda stood originally after the first one.

४. So according to the MS. of Elph. Coll. (K.).

अनुग्रहीतुम् पुनरिन्दुवंशं
श्रीसीमदेवः किल सीम एव ॥ १६ ॥

पाद १७ (आर्या) ।

अगमितपद्मेयुयलः पुरुषोत्तमचिन्तितस्य^१ जनयन् ।
रामोछामनमूर्तिः श्रीकृष्णः कर्णं हृष जयति ॥ १७ ॥

पाद १८ (अनुष्टुप्) ।

अष्टयामननिर्वन्धमभिरा पायनीं गतिम् ।
विद्वग्जनः परपुरप्रवेशवनिता^१ ययौ ॥ १८ ॥

पाद १९ (अनुष्टुप्) ।

माययाप्यधिकं^१ संविद्य महन्ते त्रिगीयवः^१ ।
दूर्वाव म्यं धारानाप धारानायमपाकृयाः ॥ १९ ॥

पाद २० (आर्तुलविर्फीहित) ।

ध्रुवगाः क्षोगिभूतामनेककटका भद्राय धारा गयः
सुष्ठः विद्वपतेः कृपाय हृति रे मा संमन क्षत्रियाः ।
आरुद्रप्रयलप्रतापदहनः संप्राप्तधारभिरान्
पीया मालययोपिदधुमलिलं हन्तायधेधिष्यते ॥ २० ॥

पाद २१ (उपजाति) ।

श्रीविक्रमादित्यनरेधस्व
रषया न किं विप्रहृषं^१ नरेन्द्र ।
पराशरहारीः प्रथमं समन्तात् ।
क्षयादभादृशीरय राजधानीम् ॥ २१ ॥

पाद २२ (त्रिगर्जिणी) ।

मृद्विगा द्रोःकण्डं समरभुवि परितितिभुजां
भुजादण्डं दद्रुः वनि न मगराकी पशुमनीम् ।
यदेवं माग्राग्रे विजयिनि विद्वन्नेय मनया
पतो योगीशानां विजयि नृप कारुण्य मरुगम् ॥ २२ ॥

पाद २३ (त्रिगर्जिणी) ।

जयन्ममान् श्रीमात्रपधिनरधिपेनं निदितरान् ।
विपानैर्ममानं मुष्णिगुनगणैः विद्विगवान् ।
पनामेतोस्तराटिवन जगन्मर्षपुर्तः
हृषो पात्रानन्दो रिग्मनि म किं विद्वमुगतिः ॥ २३ ॥

पाद २४ (अनुष्टुप्) ।

पाद २५ (अनुष्टुप्) ।

अपराधस्य विरहेषु विद्वद्भक्तानि मातृनः ।
मपाति तत्र विद्वद्भक्तानि मातृनः ॥ २५ ॥

पाद २६ (अनुष्टुप्) ।

उत्पादगादमपरा भवता नरेन्द्र
आगतं किमि कश्चिदं विद्वदे ।
कस्मात्तत् म एतन् मातृमातृनः
धीरवैरिणि तत्र वन्दुकेऽपि ॥ २६ ॥

पाद २७ (मालिनी) ।

अयमवनिपतीन्द्रो मालवेन्द्रावरोध-
स्तनकलशपवित्रं पतवर्ही लुनातु ।
कथमखिलमहीभृन्मौलिमाणिक्यभेदे
घटयति पटिमानं भग्नधारस्तयासिः ॥ २७ ॥

पाद २८ (मालिनी) ।

क्षितिधर भवदीयः क्षीरधारावलक्षं
रिपुविजयशोभिः श्रेत ग्वासिदृष्टः ।
किमुत कबलितैर्मैः कज्जलैर्मालयीनां
परिणतमहिमानं कालिमानं तनोति ॥ २८ ॥

पाद २९ (शार्दूलविक्रीडित) ।

यद् दोर्मण्डलकुण्डलीकृतधनुर्दण्डेन सिद्धाधिप
क्रीतं वैरिकुलाख्यया किल दलकुन्दापदातं यशः ।
भान्त्वा त्रीणि जगन्ति सेदविवशं तन् मालवीनां व्यधाद्
आपाण्डो स्तनमण्डले च धवले गण्डस्थलेवस्थितिम् ॥ २९ ॥

पाद ३० (उपेन्द्रवज्रा) ।

द्विपत्युरक्षोदविनोदहेतोर्द-
भवादवामस्य भवज्जुजस्य ।
अयं विशेषो भुवनैकवीर
परं न यत् काममपाकरोति ॥ ३० ॥

पाद ३१ (शार्दूलविक्रीडित) ।

ऊर्ध्वं स्वर्गतिकेतनादपि तले पातालमूलादपि
त्वक्कीर्तिर्भ्रमति क्षितीश्वरमणे पारे पयोधेरपि ।
तेनास्याः प्रमदास्वभावसुलभैरुच्चावचैश्चापलैस्
ते वाचंयमवृत्तयोपि मुनयो मौनघ्नतं त्याजितः ॥ ३१ ॥

पाद ३२ (वसन्ततिलका) ।

आसीद्विशांपतिरमुद्रचतुःसमुद्र-
मुदाकृतक्षितिभरक्षमचाहुदण्डः ।
श्रीमूलराज इति दुर्धरवैरिकुम्भ-
कण्ठीरवः शुचिचुलुक्यकुलावतंसः ॥ ३२ ॥
तस्यान्वये समजनि प्रबलप्रताप-
तिग्मद्युतिः क्षीतिपतिर्जयसिंहदेवः ।
येन स्ववंशसवितर्यपरं सुधांशौ
श्रीसिद्धराज इति नाम निजं व्यलेखि ॥ ३३ ॥
सम्यग् निषेव्य चतुरश्वतुरोप्युपायान्
जित्वोपभुज्य च भुवं चतुरब्धिकाञ्चिम् ।
विद्याचतुष्टयविनीतमतिर्जितात्मा
काष्ठामवाप पुरुषार्थचतुष्टये यः ॥ ३४ ॥
तेनातिविस्तृतदुरागमविप्रकीर्णा-
शब्दानुशासनसमूहकदर्थितेन ।
अभ्यर्थितो निरवमं विधिवद् व्यधत्
शब्दानुशासनमिदं मुनिहेमचन्द्रः ॥ ३५ ॥

TRANSLATION :

1. The King, Śrī Mularāja, is victorious, who, establishing the oblation, is like Hari, who chained Bali (बलिदम्बक)—who, endowed with three (royal) powers (शक्ति), is like the Bearer of Pināka accompanied by (the goddess) Trisakti,—who, the refuge of Kamalā, is like Brahman whose Throne is lotus (Kamala).

Note: The three powers of the king originate from his majesty, energy and incantation. As regards the goddess Trisakti, see Antreht. Orf. Lat. p. 59. The third simile used in the verse is already found in Mularāja's gift of land, see Indian Antiquary, vol. VI, p. 101.

2. Burnt with anger as if through remembering the abduction of the Gopīs, his wives in an earlier life, Śrī Mularāja, (an incarnation of) Purusottama, killed the haughty Ābbira.

Note: Mularāja killed, as is described in the Dvayāraya (Indian Antiquary, vol. IV, pp. 74-77), Grāharipu, the Ābhira king of Sorath, who was alleged to be an incarnation of Narakāsura. The latter had stolen a lot of shepherdeses whom Kṛṣṇa released and married; see H. H. Wilson's Viṣṇupurāṇa, vol. V, pp. 87-92; 104 (ed. F. E. Hall).

3. Śrī Mularāja has created from his fame a new type of an ocean which prohibits entry to the rivers of renown of his enemies.

4. As the jockals entertained themselves on the battlefield with the princes killed by Śrī Mularāja, even so did the Apsarases in heaven through passionate physical embraces, through hair-pulling, through kissing the lotus-face, (and) through inflicting wounds by nails.

Note: The last words describe, in relation to the Apsarases, the bāhya sambhoga as presented in the Kāmasāstra.

5. Do not leave the forest, o princes, thinking: "the rainy season has set in!" Does not is here a lion—this great king Mularāja?

Note: The princes who, defeated by Mularāja, had fled into the forest, might think that the danger was over on account of the impossibility of military operations during the rainy season. They were, however, to realise that Mularāja's lion-like energy would enable him to find them out.

6. It is heard in the Śāstra that the Mula-sun is the root of evil. And yet what a wonder that now the Mula-king is praised in the three worlds!

Note: The conjunction of the sun with the Mula spells destruction, as surely this moon-house, whose protecting deity is Nirṛti, works only evil.

7. The princes, who are drowned in the water of Mularāja's swords, are seen emerging in the floods of the heavenly Gaṅgā.

8. The arm of Śrī Mularāja, on which this sword sparkles, possesses the beauty of the peak of the eastern mountain, on which the moonlight shines. It deforms the face of the enemies, (as this deforms) the day-lotuses.

9. The grim sparks of the fire of the strength of the king Cāmuṇḍa are, although not handled for a long time, still unbearable to enemy-princes.

Note: I think this means: even though Cāmuṇḍa has been dead for a long time the memory of his power is still painful to his enemies.

10. An unbearable heat (of power) was that of the king Śrīmad Vallabha; when it attacked the enemy-kings, it caused (them) a long sleep (of death).

11. who among the lords of the earth, like the *Vālabhīyas*, has not praised the feet of the sun-like king Durlabha, while valloving (?) before the latter?

Note: The kings are compared to the *Vālabhīyas* in order to suggest that they, like the latter, are as dwarfs compared with Durlabha. The conjugation of *lul-* according to the sixth class does not agree with the rule given by Pāṇini. In Hemacandra's *Dhātupārīkṣā* also, the verb is not found amongst those of the sixth class. *Lulubhīh* is probably either a scribal error for *lulubhīh*, or else Hemacandra has made himself guilty of a Prakriticism.

12. Of a novel type was the sun of majesty of Mūlarāja's offspring, for it does not tolerate the beauty of the day-lotuses, (viz.) the faces of the women of his enemies.

Note: Bhīma I is probably meant by the offspring of Mūlarāja.

13. King Bhīma became the husband of the earth as in making the Kuntal empire loose, he loosened her hair-locks (*kuntala*); as in suppressing the Madhyadesa he pressed the middle portion (*madhyadesa*) of her body, (and) as in sporting in the land of Anigas he enjoyed her body (*aniga*).

Note: These victories of king Bhīma are not mentioned in the *Dvayās'rayakāvya*; hence they may be poetic fictions invented for the sake of introducing figures of speech.

14. The dust which the army of S'ri Bhīma raised, increased the water-drops on the foreheads of the enemy kings: o what a wonder!

15. S'ri Bhīma has now recast the Mahābhārata inasmuch as he has won Karna and (also) Sindhurāja who was hard to be conquered in a battle.

Note: According to the *Dvayās'rayakāvya*, Bhīma I defeated Karna, the king of Cedi or Dāhala, and Hammuka, the prince of Sindh: *Indian Antiquary*, vol. IV, pp. 114, 232. Bhīma of the epic often conquered Karna: *Mahābhārata* VII, 131; 133; 139. However the latter was killed by Arjuna: *Mahābhārata* VIII, 51. The epic Sindhu prince Jayadratha also was killed by Arjuna: *Mahābhārata* VII, 146.

16. S'ri Bhīmadeva, whose arm conquered the kings who were hard to be fought against (दुर्योधनोर्वीरति), and who took tribute (कर) from the Cedi prince, is indeed the Bhīma, whose arm, conquered Duryodhana and who seized the hands (कर) of the Cedi prince and who has come down in order to favour again the Moon race.

Note: The Canlukyas or Solankis of Aṇhilvād belonged to the Moon race: see below verse 33 and the *Dvayās'rayakāvya*, *passim*, and the Pāṇḍavas were also the descendents of Pūne.

17. Victorious is S'ri Karna who did not mind the strength of the 'god with the five arrows', who generated wonder in the minds of best men, whose form possessed bright splendour and who, therefore, is like Karna who did not mind the strong (heroes) with five arrows, who generated wonder in the heart of Puruṣottama, whose form possessed lovely splendour.

Note: In the *Ratnamālā* (*Jour. Bo. Br. R. A. S.*, vol. IX, p. 37) we read: "His (Bhīma's) son Karna was of fair complexion." The beauty of the form of the epic Karna is described in the *Mahābhārata*, VIII, 91, 60-61. Puruṣottama or Kṛṣṇa was Arjuna's charioteer in the fight against Karna. "The five strong-of-the-arrow" are the five sons of Pāṇḍu. The assertion that king Karna despised the power of the Love-god is probably an unjustified piece of flattery. For in the *Ratnamālā*, *loc. cit.*, we read of him: "He was lustful."

18. (a) Without making a long stop in a camp, without interrupting the wind-like speed of the march, Siddharāja attained the capacity to enter the city of the enemy.

(b) Without much perseverance in the ascetic postures, without interrupting the movement of respiration, Siddharāja attained the power of entering the body of other beings.

Note: The verse has a double meaning. On the one hand, Siddharāja is described as a fortunate conquerer with particular reference to the conquest of Ujjain: *Indian Antiquary*, vol. IV, p. 266. He is complimented, on the other hand, upon having attained one of the goals of Yoga without following the ascetic practices. The *parapurapraveśa* is described in detail by Hemacandra in the *Yogasāstra* V, 264-272. The second meaning of *abhīkṣā pāramitā gatiḥ* is *prāṇāyāmaḥ akṣitā*.

19. Those aiming at victory do not tolerate any one who is superior to them even by the length of a vowel. It is therefore that thou, o lord of the earth (*dhārā*), hast driven away the lord of Dhārā.

Note: The lord of Dhārā is Yaśovarman whom Siddharāja took captive.

20. O warriors! Do not think that the sword of the king Siddha is now blunt because it has killed many armies of the (enemy) kings and consequently Dhārā (both the city and the edge of the sword) is broken. Ah, it will still be stronger as on it a mighty fire of strength is kindled, as it has won Dhārā (both the city and the edge) after it had drunk for long the water of fears of the Mālava women.

Note: The second half of the verse affirms that the sword is forged over again.

21. How much harm hast thou not, o lord of men, wrought to the king Vikramāditya! First thou hast robbed him of his fame; then thou hast destroyed his capital in a moment.

Note: Jayasinha robbed Vikramāditya's fame, as he was still more generous than the famous king of Ujjain; compare below verse 23.

22. How many have not held in a strong arm the earth having nine parts, after they have driven away the tickling of the might of the hostile ruler on the battlefield? That thou, of king enjoyest the fame of the lords among the ascetics on account of thy mind free from greed even though possessing so rich an empire, to whom is this similar?

Note: The verse confirms the account of the *Prabandha* about Jayasinha's philosophical studies.

23. Victory-pillars he has erected on his frontiers, on the shore of the ocean; he has covered "Brahman's Egg" with a canopy which is very valuable because of the brilliant texture—(of his) brilliant virtues; he has embalmed the world with excellent saffron in the form of his fame; he has celebrated a pilgrimage-feast; why does the king Siddha not yet rest?

Note: Although *gāṭrā* is a word with two meanings, it can only mean "pilgrimage" here. For there has already been mention of Jayasinha's warlike undertakings. Besides these, the author wishes to emphasize the piety of the king, just as in the previous verse. As regards the point as to which pilgrimage is meant, see above page 18.

24. See above, page 13 of the text.

25. With the enemies the mārgras attain their aim, with thee they miss it. Notwithstanding this, thy fame of generosity rises high above the napes of king Siddha.

Note: *mārgras* means both 'a beggar' and an 'arrow'.

26. Thou, o king, possessor of zeal and enterprise, hast completed a difficult venture, the vow of taking *dhāra*, through which not only Mālava was thy reward but also Śrīparvata as thy.

Note: *Dhāra* is put instead of the more usual *acidhāra* for the sake of a word-play on the name of the town Dhārā; nothing is said in the *Prabandha* or in the *Dravyasāra* about the conquest of a hill fortress, Śrīparvata. Perhaps the word is not meant to be read as a proper name but means only "a hill of riches".

27. This sword of thine, Moon amongst princes, may destroy the face-decoration, which has been sanctified through the round breasts of the wives of the Mālava-king; How can it possess

sharpness as *Dhārā* (the City and the edge) is destroyed by the cracking of the carbuncle-stone on the heads of all princes ?

28. Lord of earth, is thy strong sword white from the fame of victory, shining like a milk-stream, over enemies ? Or is it coloured deep-black from the swallowed eye-anointment of the Mālava-women ?

29. With the bow bent in a ring by an encompassing arm, thou winnest, king Siddha, thy fame which shines white like the blooming Jasmine;—that rested itself, worn out from wondering through the three worlds, on the pale round breasts of the Mālava-women and on their pale cheeks.

Note: For the last part of the verse, Compare *Navasāhasāṅkacarita* XI, 100 where, too, the paleness of the women caused by care and anxiety is identified with the fame of the conquerer. See also Pischel, *Hem. Prak. Gram.*, vol. II, p. 57.

30. Between Bhava, who caused joy by destroying the three fortified cities of his enemies (the Asuras), and thy right hand, who caused joy by destroying the fortified cities of (thy) enemies, the difference is, o only hero of the world, that this one does not refuse (to grant even) strange wishes (*param kāmam nāpakaroti*), while that one destroyed the greatest god of love (*param kāmam apakaroti*).

Note: Compare Pischel, *loc. cit.*, p. 99.

31. Even above the heavenly palaces, even under the undermost ground of the hell, even beyond the ocean, thy fame wanders, o Jewel among the princes. Therefore, her various frivolities which are common to the feminine nature, has enticed the ascetics, even the restrainers of speech, to break the vow of silence.

Note: Cf. Pischel, *loc. cit.*, p. 119, who erroneously divides *te nāsyāḥ* in the text, missing thereby the meaning of the second half of the verse. Weber has rightly given *ten'āsyāḥ*, i. e. *tena asyāḥ* (scil. *kīrtiḥ*).

32. It was once a prince among men, named S'rī Mūlarāja, a lion for the irresistible enemy-elephants, an ornament of the pure Caulukya-race, whose strong arm was capable to carry the burden of the earth bounded by the four unmeasurable oceans.

Note: Or, "a lion for (those) elephants, his enemies hard to be conquered."

33. In his race was born the king Jayasimhadeva, a sun of the most powerful majesty, who inscribed his other name S'rī-Siddharāja in the moon—the procreator of his race.

Note: The Caulukyas belong to the moon-race; see above verse 16. The spots in the moon are often explained by poets as *pras'astis* of their patrons.

34. He, the clever one, employed all the four means (of politics); he conquered and enjoyed (the possession) of the earth encircled by the four oceans; through (the study of) four sciences he formed his understanding; he mastered his own self. In this way he attained the aim through the four kinds of endeavours of men.

Note: As regards the four branches of science which Jayasimha studied, compare *Manu* VII, 43.

35. Requested by him, who was tortured by the mass of the sciences of words which were too long, too difficult to be studied and scattered (all over the world), the monk Hemacandra composed this science of words according to the rules, that is not the last (in rank).

Note: *Durāgama*: 'difficult to be studied' can also mean "teaching what is wrong." "According to the rules", that is, in such a way that it consisted, with the *Unādisūtra*, the *Gaṇapāṭha*, the *Dhātupāṭha*, the *Lingānusāśana*, of five parts, and formed a *pañcāṅgam vyākaraṇam*, as required by usage.

34. About Hemacandra's Grammar, see Kielhorn, *Wiener Zeitschrift für die Kunde des Morgenlandes*, vol. II, p. 18; Pischel's remarks in the Preface to his edition of the Adhyāya VIII; and the description of the MSS. in A. Weber's *Katalog der Sanskrit-und-Prakrit-Handschriften der Berliner Bibliothek*; and about the allusions to the historical events of Jayasinha's time in the examples of the Commentary, see Kielhorn, *Indian Antiquary*, vol. VII, p. 267. Hemacandra's Commentary written by himself exists in two versions, the *Brhatti* and the *Laghu Vṛtti*. Both are authentic. Besides the fact that both commentaries contain the examples and the *Prasasti*, the following may also be given as a proof of their authenticity. Devendra, a pupil of Hemacandra's pupil Udayacandra, wrote, possibly still during Hemacandra's lifetime, but certainly before 1214 A. D., a Commentary to the *Brhatti Vṛtti* under the name *Katiciddurgapadavyākhyā*. There are MSS. of this work in Berlin, see Weber, *loc. cit.*, p. 237, cf. 233, 240. A palm-leaf MS. of the same, which is in the *Brhajjñānaśa* in Jessalmir, was written about forty years after Hemacandra's death. According to my notes, the beginning reads as follows:—

॥ अहं ॥ प्रथम्य केवलालोकवलोकिताजगद्रथम् ।
जिनेन श्रीसिद्धदेवमन्त्रसन्धानुशासने ॥ १ ॥
शब्दविद्याविदां बन्धोदयचन्द्रोपदेशतः ।
न्यासतः कतिचिदुपेयद्वयाख्याभिधीयते ॥ २ ॥

and the end, fol. 186: म्याकल्पयन्तुष्वावर्णिंकार्यां पटः पादः समाप्तः । प्रथममुक्तिः प्रमाणीकृता ॥
संवत् १२७१ वर्षे कार्तिक शुद्धि पक्षां शुके श्रीनरचन्द्रसूरीणां आदेशान् ९. The date corresponds to the 10th October, 1214, a Friday.

As regards the *Laghu Vṛtti*, the oldest MS. preserved in the Cambay Library, was written during Hemacandra's lifetime, V. S. 1224, *bhādrapadā sudi 3 budhe*, see Petersen, *First Report*, App., pp. 70-71. In the MSS. used by Pischel for his edition of the Prakrit-Grammar, the *Laghu Vṛtti* bears the title *Prakāśikā*, which is otherwise often missing.

The *Ḍhūṇḍhikā*, or etymological explanation of the words occurring in the Commentary, was not written by Hemacandra, in spite of the fact that it is sometimes ascribed to him in the Colephon of the Pādas. The *Ḍhūṇḍhikā* to the Sanskrit-Grammar (Weber, *loc. cit.* p. 238) originated with Vinayacandra; that to the Prakrit-Grammar is by Udayasanabhaṅgyagani. (*Deccan College Collection* 1873/74, No. 276). The latter also contains a Sanskrit translation of all the Prakrit verses which are quoted in the Commentary.

35. See Kielhorn's Essays in the *Wiener Zeitschrift für die Kunde des Morgenlandes*, *loc. cit.* and in the *Indian Antiquary*, vol. XV, pp. 181L, cf. also O. Franke, *Livingānusāsana*, p. XIV. As regards the Grammar of Buddhisiṅgara, which Hemacandra used, I may add that this work exists. There is a palm-leaf MS. of it, written in the 13th century, in the *Brhajjñānaśa* in Jessalmir. According to the verse of the *Prabhāvakacarita*, quoted by Klatt, *Indian Antiquary*, vol. XI, p. 213, Note 20, the work contains eight thousand *Granthas*. Buddhisiṅgara lived at the beginning of the 11th century, as is shown by the reports given by Klatt, *loc. cit.*, from the *Paṭṭavālī* of *Kharakara-gaccha*. Therefore he is the oldest known grammarian of the Śvetāmbaras.

36. *Indian Antiquary*, vol. XV, p. 32.

37. Kielhorn, *Indian Antiquary*, *loc. cit.*; Weber, *Katalog der Berliner Sanskrit-und-Prakrit-Handschriften*, vol. II, 1st section, p. 234, where verse 5 of the *Prasasti* and the colophon read as follows:—

पदवर्ककंशमतिः कविचक्रवर्ती
शब्दानुशासनमहागुणधारापटुः ।
शिव्यामुत्तरकरज[?]मनपिप्रमानुः
कञ्जतु यव मुहुरी जयति शिरापाम् ॥ ५ ॥

इति पण्डितपुण्डरीकेन श्रीकल्लोपदेशेन तत्त्वप्रकाशिकावृत्तिः श्रीदेवसूरिपादपद्मोपजीविना गुणचन्द्रेण स्वपरोपकारार्थं श्रीहेमचन्द्रव्याकरणाभिप्रायेण प्राणायि ॥

The correction in the third Pāda is by Weber. As regards the name Kākala-Kakkala-Kākalla, compare that of the last Rāstrakūṭa-king of Mānyakheta, who, in the inscriptions, is called Karka, Kakka, Kakkara or Kakkala, see Fleet, *The Dynasties of the Kanarese Districts*, p. 38. It may further be mentioned that, according to the *Prabandhacintāmaṇi*, p. 169, Kākala was present at Devasūri's disputation and solved, by a reference from Śākatāyana's Grammar, the question of whether the form *koṭi* for *koṭi* would be correct. The *Prabhāvakacaritra* attributes the same feat to Utsāhapāṇḍita.

38. See *Abhidhānacintāmaṇi*, verse 1 (ed. Böhtlingk and Rieu); *Anekānṭhakośa* I, 1 (Benares Edition); *Chandonus'āsana*; Weber *Catalogue*, vol. II, p. 268. Neither in the *Chandonus'āsana* nor in the *Alamkāracūdāmaṇi* are we told that the *Koṣas* were completed. They only speak of the *Sabdānus'āsana*, just as in the Introduction to the *Abhidhānacintāmaṇi*. If one does not wish to assume that Hemacandra wrote the *Koṣas* and the Rhetorics at the same time, then it is probable that he regarded the *Koṣas* as belonging to the Etymology, and therefore did not think it necessary to make special mention of them. This is suggested also by the *Prabhāvakacaritra*. The *Sabdānus'āsana* is mentioned in the *Alamkāracūdāmaṇi* I, 2:

शब्दानुशासनेस्माभिः साध्यो वाचो विवेचिताः ।

तासामिदानीं काव्यत्वं यथावदनुशिष्यते ॥ २ ॥

In the Commentary written by himself, Hemacandra remarks:

.....अनेन शब्दानुशासनकाव्यानुशासनयोरैककर्तृत्वम् चाह । अत एव हि प्रायोगिकमन्यैरिव नारभ्यते ।

To the "others" there belongs, for instance, Vāmana who enumerates the ungrammatical forms prevalent among the poets.

39. *Prabandhacintāmaṇi*, p. 148:

तथा च सिद्धराजदिग्विजयवर्णने व्याश्रयनामा ग्रन्थः कृतः ।

For the *Dvyās'raya*, I have before me, besides the oft-quoted, very good extract of K. Forbes in the 4th vol. of *Indian Antiquary*,—a MS. of the Vienna University Library, which contains the first ten *Sargas* besides the Commentary of Abhayatilaka.

40. *Jour. Bo. Br. R. A. Sec.*, vol. IX., p. 37.

41. *Prabhāvakacaritra* XXII, 130-140 (129-139); *Prabandhacintāmaṇi*, pp. 155-156. About Rāmacandra, see page 50. Before this story there is, in the *Prabhāvakacaritra* XXII, 117-129 a story of a bard, who praised Hemacandra in an *Apabhraṃs'a*-verse and received a large reward for it. Merutuṅga, *Prab. Cint.* pp. 235-236, relates something similar, which is supposed to have happened during Kumārapāla's reign.

42. *Prabhāvakacaritra* XXII, 141-173 (140-172).

43. *Prabhāvakacaritra* XXII, 174-183 (173-182); *Prabandhacintāmaṇi* p. 205. Purohita Āmiga is a historical personage and is mentioned by his grandson Someśvara in the *Surathotsava*, Bhāṇḍarkar, *Report on the Search etc.* 1883/4, p. 20. It is not said there which king he served. However, the probability is that he lived under Kumārapāla.

Hemarandra's simile was, according to the *Prabhāvakacaritra*, contained in the following verse:—

सिंहो बली हरिणसुकरमांसभोजी

संवत्सरेण रतिमेति किलैकवारम् ।

पारापतः खलशिलाकणभोजनोपि
कामी भवत्यनुदिनं वद कोय हेतुः ॥

Merutuṅga has, in the first Pāda, the variant *dvivadasūkava*, in the second, *ratam kilaikavelam*. A still more varying reading is to be found in Böhtlingk's *Indischen Sprüchen* No. 7044. To my knowledge there is no incontestable proof that the verse belongs to Hemacandra.

44. *Prabhāvākacārītra* XXII, 184-330. The verse which Devabodhi is supposed to have composed in honour of Hemacandra reads:-

पातु वो हेमगोपालः कम्बलं दण्डमुदहन् ।
पद्मश्रीनपशुप्रामं चारयन् जैनगोचरे ॥

The same also occurs in the *Prabandhacintāmaṇi*, p. 227, where the first half is attributed to a poet Viśveśvara from Benares, and the second half to King Kumārapāla. As regards Devabodhi, see page 39 and Note 78.

45. *Prabhāvākacārītra* XXII, 311-355. Hemacandra's worship of Ambikā is orthodox, as this is worshipped as Sāsana-devatā by all Jains. The verses which Hemacandra is supposed to have addressed to Śiva, are given below, Note 61.

46. *Kumārapālacārītra*, pp. 55-57.

47. About the pilgrimage, see *Prabandhacintāmaṇi*, pp. 160-161; about the story of Sajjana, *ibid.* pp. 159-160; the verse in honour of Śiva is to be found, *ibid.* p. 213.

48. *Indian Antiquary*, vol. IV, p. 267.

49. *Prabandhacintāmaṇi*, pp. 156-157:

आयुक्तः प्राणदो स्तोके विद्युको मुनिवदभः ।
संयुक्तो सर्वयानिष्टः केवली स्त्रीषु वदभः ॥

50. *Prabandhacintāmaṇi*, pp. 173-175.

51. *Kumārapālacārītra*, pp. 37-38. The narrative has here the usual form of the Jainapables. The place of the action is Śaikhapura, the merchant is called Śaikhā, and his wife Yasomati. There is no talk of a courtesan, but the merchant takes a second wife, because he no longer loves the first one. There are also some Sanskrit and Prakrit verses woven in.

52. This second Hemacandra, who is often confused with Guru of Kumārapāla, was the pupil of Abhayadeva, who founded the line of the Maladhārīn, and belonged to the Prasnavāhanakula, Madhyamāśākhā and the Harapuriya Gaccha. Sometimes this Hemacandra is therefore called simply Maladhārī-Hemacandra. He wrote:-

(1) *Jīvasamāsa*, a Prakrit work with a Sanskrit Commentary, Peterson, *First Report*, App. I, p. 18 and Kielhorn, *Report of 1880/1881*, App. p. 93, No. 151. The Cambay MS. was written by the author himself in V. S. 1164. Dr. Peterson in his notes, *Report*, p. 63, attributed it erroneously to the grammarian Hemacandra and I, equally erroneously, agreed with this view in my criticism.

(2) *Dharmabhāvanā*, a Prakrit work with a Sanskrit Commentary, which was completed in V. S. 1170, see Peterson, *Third Report*, App. I, pp. 155-156, especially verses 6-11 of the *Prasasti*.

(3) *Uvasamāla*, a Prakrit work, Peterson, *First Report*, App. I, p. 91, to which there perhaps also belongs a Sanskrit Commentary written by the author himself, Peterson, *Third Report*, p. 176.

(4) *Satakarṣṭi Vinayakīṭā*, a Sanskrit Commentary on a Prakrit work of Śivasarma-Sūri.

(5) *Anuyogasūtratīkā*, Peterson, *Third Report*, App. I, pp. 36-37; Weber, *Katalog*, vol. II, 2nd section, p. 694.

(6) *S'isyaḥitā vṛttiḥ*, a Sanskrit Commentary on Jinabhadra's *Bhāṣya* to the *Āvaśyasūtra*, Weber, *loc. cit.*, p. 787.

It is to be noted that the Jainas themselves do not attribute the above-named works to the Guru of Kumārapāla, and that they therefore know quite well of the existence of two contemporaries of the same name. That Hemacandra, the pupil of Abhayadeva, went to Siddharāja's court, is mentioned by Devaprabha in verse 3 of the *Pras'asti* to his *Pāṇḍavacarita* (Peterson, *Third Report*, App. I, p. 133), where we read: "On his (Abhayadeva's) seat there appeared the celebrated Hemasūri, a moon amongst the best, whose speech-nectar the illustrious king Siddharāja drank." Between Devaprabha and Hemacandra there were, as the *Pras'asti* further tells us, three generations of teachers, and Devaprabha therefore probably had lived in the 13th century. A more distant member of the same school is Rājas'ekhara, author of the *Prabandhakōṣa*, who wrote at about the end of the 14th century (see above Note 3). In the *Pras'asti* to his Commentary to S'ridhara's *Nyāyakandali*, Peterson, *Third Report*, App. I, p. 274, he describes Hemacandra, Abhayadeva's pupil, as follows:-

(8) "Endowed with many virtues was the Sūri, named S'ri Hemacandra, author of one hundred thousand Ślokas, who won fame for the Nirgranthas."

(9) "He awakened Siddha, the husband of the earth, and caused (by him) all the temples of his own and of other kingdoms to be adorned with flagstaffs and golden knobs."

(10) "In consequence of his teaching, Prince Siddha had the command engraved, on copper-plates, that all creatures were to be spared during eighty days in each year."

54. Peterson, *Third Report*, App. I, p. 95, verse 9 of the *Pras'asti* of the *Amamasvāmi-carita*. The author, Muniratna, wrote his work in V. S. 1252 and was a pupil of Samudraghoṣa.

55. The forefathers of Kumārapāla are mentioned by Hemacandra in the *Dvyās'raya*, *Indian Antiquary*, *loc. cit.*, pp. 232, 235, 267, and we read in the first passage that Kṣemarāja renounced the throne voluntarily, as he cherished ascetic tendencies. The *Prabhāvakacaritra* XXII, 354-355 gives a part of the genealogical table which agrees with that of the *Dvyās'raya*. We read there:-

इतः श्रीकर्णभूपालव[?]धुः क्षे[क्ष]त्रशिरोमणिः ।

देवप्रसाद इत्यासीत् प्रासाद इव सम्पदाम् ॥ ३५४ ॥

तत्पु[त्रः] श्री[श्री]विभुवनपाल[ः] पालितम[स]द्रतः ।

कुमारपालस्तत्पुत्रो राज्यलक्षणलक्षितः ॥ ३५५ ॥

Merutuṅga, *Prabandhacintāmaṇi*, p. 191, diverges, as he gives the following order:- (1) Bhīma I, (2) Haripāla, (3) Tribhuvanapāla, (4) Kumārapāla. It is only in his work that one finds the report that Kumārpāla's ancestor was the son of a courtesan named Cauladevī. In spite of the fact that this statement originates with a later source, it may nevertheless be correct, as it explains in a simple manner the aversion of Jayasīnha towards Kumārapāla. If Hemacandra says nothing about it, this has not much significance, as he could not reproach his patron with his illegitimate descent. Jinamaṇḍana, *Kumārapālacarita* p. 8, says that Bhīma's first wife (vṛddhā) Cakuladevī was the mother of Kṣemarāja, and that the latter renounced the throne for love of his younger brother. He gives the genealogical table, p. 43, exactly the same as Hemacandra, and he adds that Kumārapāla's mother was a Kāśmīri princess (*Kāśmīradevī*). The latter is more probable than the assumption of an anonymous historical fragment (Bhāṇḍārkar, *Report etc.* 1883/4, No. 11) that she was the sister of Jayasīnha-Siddharāja. A marriage of this nature within the same family is not allowed with Rājputs, and does not occur. Jayasīnha's enmity towards Kumārapāla gives Jinamaṇḍana, p. 58, reason to assert that the king had hoped still to obtain a son through Śiva's grace after having cleared Kumārapāla out of the way. Hemacandra, probably because he wrote as a court-poet, makes no mention of

Jayasinha's hatred towards Kumārapāla, in the *Dyūṣāraya*. The story, too, of Kumārapāla's flight and wanderings only occurs in the *Prabhāvakacaritra*, in Merutuṅga and in later Prabandhakāras. However, there is, in favour of the correctness of this narrative, a verse of the *Moharāja-parājaya* (Kielhorn, *Report 1880/81*, p. 34), where we read: "To whom is this prince of the Gūrjaras, the banner of the Caulukya-race, not known, he who through curiosity wandered alone through the whole world?", etc. Here we have a distinct reference to Kumārapāla's wanderings. As Yaśāpāla wrote in Ajayapāla's reign immediately after Kumārapāla's death, his testimony has great value. Kumārapāla's coronation took place certainly in the Vikrama-year 1199, as the *Prabandhas* assert, as Hemacandra (see below, Note 66) gives a similar statement in the *Mahāvīracarita*. The oldest inscription of his reign is that of Maṅgrol-Maṅgalapura, which is dated in the year 1202, *Bhāvnagar Prācīn Sāhityaśāstra*, pp. 1-10. The day of the event is, according to Merutuṅga's *Vicāras'reni*, Mārgasīra sudi 4, but according to the *Prabandhacintāmaṇi* of the same author, p. 194, it is Kārtika vadi 2, Sunday under the Nakṣatra Hasta. Jinamaṇḍana, *Kumārapālacarita* pp. 58 and 83, names Mārgasīra sudi 4, Sunday.

56. *Prabhāvakacaritra* XXII, 356-417.

57. *Prabandhacintāmaṇi*, pp. 192-195.

58. *Kumārapālacarita*, pp. 44-54. The sermon, adorned with many alleged quotations from the Brahmanical literature, is given in full.

59. *Kumārapālacarita*, pp. 58-83. The meeting of Hemacandra and Udayana is described on pp. 66-70.

60. *Prabhāvakacaritra* XXII, 417-595. The extract is very much lengthened by the insertion of several, mostly irrelevant, tales. In his first speech to the king, 429-456, Vāghhata weaves in the story of the death of his father Udayana, who accompanied Kumārapāla's brother Kīrtipāla on a campaign against Navaghana, the king of Saurāṣṭra, and fell in battle. Then the last campaign against Anjorāja, and the decisive battle are very fully described and the description is much lengthened by the story of an attack tried by Vikramasīlha, the Paramāra king of Candrāvati and Ābū against Kumārapāla. The passage referring to Hemacandra's call, and to the conversion of Kumārapāla is as follows:—

अन्येषुवाग्मदामाद्यं धर्मावन्तकवासनः ।
 अट्टच्छद्वाहवाचारोपदेशात् गुरो नृपः ॥ ५८१ ॥
 सुरैः धीदेयमदिमचन्द्रस्य गुणमौरवमौरमभि ।
 आख्यदक्ष्यामत् विधीयमप्यामोप्यात्मप्रशमनधियं ॥ ५८२ ॥
 श्रीप्रमाहूयवासुकोक्तिं राजा वागमटमधिग ।
 राजवेदमन्यनीयन्त सुरयो बहुमानवः ॥ ५८३ ॥
 अमृत्याय महदीन दत्तासंन्यमना उपारितम् ।
 राजाह सुगुरो धर्मं दिता जैनं तमोहरम् ॥ ५८४ ॥
 अथ हंसं च दयामूलमाययौ स मुनीश्वरः ।
 असत्येनवागमपरिमहदिवर्जनम् ॥ ५८५ ॥
 नितामोजनमुक्तिश्च मांसाहारस्य देयता ।
 मुनिस्मृतिस्सिद्धान्तनिषामकदावैत् ॥ ५८६ ॥

उक्तं च योगराजे ॥ [मकस ३, १८-२२].....

हृत्पादिसर्पदेयानां परित्यागमुपादितात् ।

तथेति यति[हन्ता] जग्राह तेषां च नियमावृत्तः ॥ ५९२ ॥

धीचेत्यवन्दनोद्योगं स्तुतिमुत्पन्नमपीनवात् ।

पद्मनवाक्षामगालोचप्रतिभमनकान्यवि ॥ ५९३ ॥

प्रत्याख्यानानि सर्वाणि तथागा[नम्] विचारिका[कां] ।
 नित्यव्यशनमाधानू(?) पर्वस्वेकाशनं तथा ॥ ५९४ ॥
 स्ता[स्त्रो]त्राचारप्रकारं चारात्रिकस्याप्यशिक्षते[त] ।
 जैनं विधिं समभ्यस्य चिरश्रावकवद् वभो[भौ] ॥ ५९५ ॥

61. In the *Prabandhacintāmani*, pp. 195-197, Kumārāpāla's battles with his rebellious counsellors are described; on pp. 197-199 the campaign against Arjorāja and the rewarding of his benefactors; on pp. 200-201 the adventures of the singer Sollaka; on pp. 201-203 the war against Mallikārjuna and his fall; on pp. 203-206 Hemacandra's introduction to Kumārāpāla's court and the events immediately following it; on pp. 207-217 the building of the temple of Śiva-Somanātha, the pilgrimage to Devapattana and the conversion of the king. Udayana's account of Hemacandra's youth is pushed into the latter tale on pp. 207-211, see above page 7. The verses which Hemacandra is supposed to have composed in honour of Śiva, read on p. 213 as follows:—

यत्र तत्र समये यथा तथा
 योसि सोस्यभिधया यया तथा ।
 वीतदोषकलुषः स चेद् भवान्
 एक एव भगवन् नमोस्तु ते ॥ १ ॥
 भववीजाङ्कुरजनना रागाद्याः क्षयमुपागता यस्य ।
 ब्रह्मा वा विष्णुर्वा महेश्वरो वा नमस्तस्यै ॥ २ ॥

They are the same as were composed, according to the *Prabhāvakacarita*, when Hemacandra visited the place of pilgrimage, Devapattana, with Siddharāja. The question as to whether they are authentic, is difficult to decide. However, it is quite possible that, on some occasion or other, Hemacandra consented, in order to please one of his Śivaite patrons, to sing in praise of Śiva in so curious a fashion, and with a double meaning.

62. *Kumārāpālacarita*, pp. 87-88:

अथ कर्णावत्याः श्रीहेमाचार्याः श्रीकुमारस्य राज्यासिं श्रुत्वा उदयनमत्रिकृतप्रवेशोत्सवाः पत्तने प्रापुः । पृष्ठो मन्त्री । राजास्माकं स्मरति न वेति । मन्त्रिणोक्तम् । नेति । ततः कदाचित्सूरिभिरुचे । मन्त्रिन् त्वं भूपं ब्रूया रहः । अद्य त्वया नं. राज्ञा गृहे नैव सुख्यम् (sic) रात्रौ सोपसर्गत्वात् । केनोक्तमिति पृच्छेत् तदात्याग्रहे मन्त्राम वाच्यम् । ततो मन्त्रिणा तथोक्ते राज्ञा च तथा कृते निशि विद्युत्पातात्तस्मिन् गृहे दग्धे राज्यां च मृतायां चमत्कृतो राजा जगाद सादरम् । मन्त्रिन् कस्येदमनागतज्ञानं महत्परोपकारित्वं च । ततो राज्ञोतिनिबन्धे मन्त्रिणा श्रीगुरुणां आगमनमूचे । प्रमुदितो नृपस्तान् आकारयामास सदसि । सूरिन् दृष्ट्वा सनादुत्थाय वन्दित्वा प्राञ्जलिखाव । भगवन् अहं निजास्यमपि दर्शयितुं नालं तत्रभवताम् । तदा च स्तम्भतीर्थे रक्षितो भाविराज्यसमयचिटिका चार्पिता । परमहं प्राप्तराज्योपि नस्मापं युष्माकं निष्कारणप्रथमोपकारिणाम् । कथंचनाप्यहं नानृणो भवामि । सूरिभिरुचे । कथमित्थं विकत्थसे त्वमात्मानं मुधा राजन् उपकारक्षणे यत्ते संप्रति समागतोस्ति । ततो राजाह । भगवन् पूर्वप्रतिश्रुतमिदं राज्यं गृहीत्वा मामनुगृहाण । ततः सूरिः प्रोवाच । राजन् निस्सङ्गानामस्माकं राज्येन[किम्] । चेद् भूपत्वं प्रत्युपचिकीरसि आत्मनीते(?) तदा जैनधर्मे धेहि निजं मनः । ततो राजाह । भवदुक्तं करिष्येहं सर्वमेव शनैः शनैः । कामयेहं परं सङ्गं निधेरिव तव प्रभो(ः) ॥ अतो भवद्भिरिह प्रत्यहं समागम्यं प्रसंघ । एवमङ्गीकृत्य यथाप्रस्तावं च सभायामागत्य धर्ममर्मान्त-
 राणि सूरिराख्यातवान् ॥

63. *Kumārāpālacarita*, pp. 88-137. It may also be mentioned that Jinamandana does not disdain the report of the *Prabhāvakacarita* about Kumārāpāla's 12 years' war with Arjorāja and the defeat of the latter through the mercy of Ajitanātha. He inserts it later, on pp. 232 ff, without any connection.

64. J. Tod, *Travels in Western India*, p. 504. No. V.—The extract given there is quite unreliable. The partial translation by Forbes, *Journ. Bo. Br. R. A. Soc* vol. VIII, pp. 58-59, is better. An edition of the important inscriptions by Mr. Vajeshankar G. Ozha appeared in *Wiener Zeitschr. f. die Kunde des Morgenlandes*, vol. III, pp. I. ff. The verse in question reads:—

एवं राज्यमनारतं विदधति श्रीवीरसिंहासने ।
 श्रीमद्दीरकुमारपालनृपतौ त्रैलोक्यकल्पद्रुमे ।
 गण्डो भाववृहस्पतिः स्मरिपोद्दीक्षं देवालयं
 जीर्णं भूपतिमाह देवसदनं मोद्धतुमेवद्वचः ॥ ११ ॥

The date of the inscription, Valabhi-Samvat 850, cannot be translated with accuracy, as the day of the week and the month is not stated. However, it corresponds to V. S. 1225, and probably May or June 1169 A. D.

65. *Indian Antiquary*, vol. IV, pp. 267-269.

66. This important passage, to which Prof. H. H. Wilson, *Works*, vol. I, pp. 303 f. (ed. Rost), first called attention, occurs in the *Mahāvīracarika*, Sarga XII, 45-96. I am indebted to Dr. R. G. Bhāṇḍārkar for the following copy, which was prepared by Śāstri Vāmanācārya Jhalkikar from a MS. of the Deccan College Collection bought by me in 1874. The emendations in verses 45, 52, 53, 54, 62, 63, 68, 69, 74, 79, 85, 91 were suggested by the copyist.

अस्मि[स्म]न्निर्वाणतो वर्यसत्मा[ता]न्यभय पोदस ।
 नवपट्टिश्च यासन्ति यदा तत्र पुरे वदा ॥ ४५ ॥
 कुमारपालमृपालश्चो[श्च]लुक्यकुलचन्द्रमाः ।
 मविष्यति महाबाहुः प्रचण्डासण्डसासनः ॥ ४६ ॥
 स महात्मा धर्मदानमुद्धवीरः प्रजां निजाम् ।
 अर्द्धं नेष्यति परमां पितेव परिपालयन् ॥ ४७ ॥
 अत्रुरप्यनिचतुरः शान्तोप्याज्ञादिवस्पतिः ।
 क्षमावानप्यष्टप्यश्च स चिरं हमामविष्यति ॥ ४८ ॥
 स भाग्यसदसं लोकं धर्मेतिष्ठं करिष्यति ।
 विद्यापूर्णं[र्णं] उपाध्याय हवान्तेवासिनं हितम् ॥ ४९ ॥
 शरण्यः शरणेच्छृणां परनारीसहोदरः ।
 प्राणैभ्योपि धनेभ्योपि स धर्मं यद्गुं संरुते ॥ ५० ॥
 पराक्रमेण धर्मेण दानेन दययाश्रया ।
 अन्धैश्च दुरयपुणः सोद्वितीयो भविष्यति ॥ ५१ ॥
 स कौमेरीमातुल्य(च)मैन्द्रीमात्रिद्विदापगम् ।
 याम्यामाविन्ध्यमावार्ध[र्ध] पश्चिमां साधयिष्यति ॥ ५२ ॥
 अन्यदा यज्ञसाक्षायां मुनिचन्द्रकुलोद्भयम् ।
 आचार्यं हेमचन्द्रं स द्रक्ष्यति क्ष[क्षि]तिनायकः ॥ ५३ ॥
 सहर्षनाय प्रमुदितः केकीवास्तुददनेनाय ।
 तं मुनिं वन्दितुं निर्यं स अद्राग्मा स्वरिष्यते ॥ ५४ ॥
 तस्य सुरैर्जिनैश्चैव कुर्वतो धर्मदेशनाम् ।
 राजा सश्रावकामालो वन्द्याय गमिष्यति ॥ ५५ ॥
 तत्र देयं नमस्कृत्य स तत्परमदिदक्षपि ।
 वन्दिष्यते समाचार्यं भावमुद्धेत घेतसा ॥ ५६ ॥
 स श्रुत्वा तन्मुग्धात् प्रीत्या विमुक्ता धर्मदेशनाम् ।
 अनुव्रतानि सम्यक्पूर्वकाणि प्रपश्यते ॥ ५७ ॥
 स प्राप्तबोधो भविष्य आचक्षाचार्यारणः ।
 आस्थापेति स्थितो धर्मगोष्ठया स्वं रमयिष्यति ॥ ५८ ॥
 अष्टमाकटलादीनां निपमाश्च विरोधतः ।
 आदासते स प्रसहं प्रायेण प्रसह्यन्त्य ॥ ५९ ॥

साधारणस्त्रीर्न परं स सुधीर्वर्जयिष्यति ।
 धर्मपत्नीरपि ब्रह्म चरितुं बोधयिष्यति ॥ ६० ॥
 मुनेस्तस्योपदेशेन जीवाजीवादितत्त्ववित् ।
 आचार्य इव सोन्येषामपि बोधिं प्रदास्यति ॥ ६१ ॥
 येर्हध[द्ध]र्मद्विपः[पः] केपि पाण्डुरङ्गद्विजादयः ।
 तेषु तस्याज्ञया गर्भश्रावका इव भाविनः ॥ ६२ ॥
 अपूजितेषु चैत्येषु गुरुच[प्च]प्रणतेषु च ।
 न भोक्ष्यते स धर्मज्ञः प्रपन्नश्रावकव्रतः ॥ ६३ ॥
 अपुत्रमृतपुंसां स द्रविणं न ग्रहीष्यति ।
 विवेकस्य फलं ह्येतदनुज्ञा ह्यविवेकिनः ॥ ६४ ॥
 पाण्डुप्रभृतिभिरपि या त्यक्ता मृगया न हि ।
 स स्वयं त्यक्ष्यति जनः सर्वोपि च तदाज्ञया ॥ ६५ ॥
 हिंसानिषेधके तस्मिन् दूरेस्तु मृगयादिकम् ।
 अपि मत्कुणयूकादीन् नान्यजोपि हनिष्यति ॥ ६६ ॥
 तस्मिन् निषिद्धपापद्वावरण्यैः मृगजातयः ।
 सदाप्यविघ्नरोमन्था भाविन्यो गोष्ठधेनुवत् ॥ ६७ ॥
 जलचरस्थलचरखग[स्ते]चराणां स देहिनाम् ।
 रक्षिष्यति सदाभारिं शासने पाकशासनम्[नः] ॥ ६८ ॥
 ये वा[चा]जन्मापि मांसादास्ते मांसम्य[स्य] कथामपि ।
 दुःस्वप्नमिव तस्याज्ञावशान् नेष्यन्ति विस्मृतिम् ॥ ६९ ॥
 दशार्हेर्न परित्यक्तं यत्पुरा श्रावकैरपि ।
 तन्मद्यमनवद्यात्मा स सर्वत्र निरोत्स्यति ॥ ७० ॥
 स तथा मद्यसंधानं निरोत्स्यति महीतले ।
 न यथा मद्यभाण्डानि घटयिष्यति चक्रयपि ॥ ७१ ॥
 मद्यपानं[नां] सदा मद्यव्यसनक्षीणसंपदाम् ।
 तदाज्ञात्यक्तमद्यानां प्रभविष्यन्ति संपदः ॥ ७२ ॥
 नलादिभिरपि क्षमापैर्धृतं त्यक्तं न यत्पुरा ।
 तस्य स्ववैरिण इव नामाप्युन्मूलयिष्यति ॥ ७३ ॥
 पारावतपणक्रीडाकुर्कु[कु]टयोधनान्यपि ।
 न भविष्यन्ति मेदिन्यां तस्योदयिनि शासने ॥ ७४ ॥
 प्रायेण स प्रतिग्राममपि निःसीमवैभवः ।
 करिष्यति महीमेतां जिनायतनमण्डिताम् ॥ ७५ ॥
 प्रतिग्रामं प्रतिपुरमासमुद्रं महीतले ।
 रथयात्रोत्सवं सोर्हप्र[त्प्र]तिमानं करिष्यति ॥ ७६ ॥
 दायंदायं द्रविणानि विरचय्यानुणं जगत् ।
 अङ्गयिष्यति मेदिन्यां स संवत्सरमात्मनः ॥ ७७ ॥
 प्रतिमास्पाशु[पांशु]गुसां तां कपिलर्षिप्रतिष्ठिताम् ।
 एकदा श्रोष्यति कथाप्रसङ्गे नुःगुरोर्मुखात् ॥ ७८ ॥
 पांशु[सु]स्थलं खानयित्वा प्रतिमां विश्वपावि[व]नीम् ।
 आनेष्यामीति स तदा करिष्यति अनोरथम् ॥ ७९ ॥
 तदेव[तदैव]मननुत्साहं निमित्तान्यपराण्यपि ।
 ज्ञात्वा निश्चेष्यते राजा प्रतिमां हस्तगामिनीम् ॥ ८० ॥
 ततो गुरुमनुज्ञाप्य नियोज्यायुक्तपौरुषान् ।
 प्रारण्यते खानयितुं स्थलं वीतभयस्य तत् ॥ ८१ ॥

सत्वेन तस्य परमाहं तस्य श्रुतिवीर्यते ।
 करिष्यति [तु] संनिष्यं तदा शासनदेवता ॥ ८२ ॥
 राज्ञः कुमारपालस्य तस्य पुष्येन भूयसा ।
 एतन्वमाने स्थले सु[म]ं प्रतिमाविर्भविष्यति ॥ ८३ ॥
 तदा तस्य प्रतिमायै यदुदायनमूमुजा ।
 प्रामाणां शासनं दत्तं तदुदायविर्भविष्यति ॥ ८४ ॥
 नृपायुक्ताणां प्रतिमां प्रमा[णा]मपि नवामिव ।
 रथमारोपयिष्यन्ति पूजयित्वा यथाविधि ॥ ८५ ॥
 पूजाप्रकारेषु पयि जायमानेषु अनेकशः ।
 क्रियमाणेष्वहोरात्रं संगीतेषु निरन्तरम् ॥ ८६ ॥
 तालिकारासिकैश्चैर्भवति [भवत्सु] प्रामयोषिताम् ।
 पञ्चरात्राद्यातोषेषु चाद्यमानेषु संमदात् ॥ ८७ ॥
 पक्षद्वये चामरेषूपवत्सु च पतत्सु च ।
 नेष्यन्ति सप्त[त्य]तिमां तां युक्ताः पत्तदसीमति ॥ ८८ ॥

त्रिनिर्विशेषकम् ॥

सान्धः पुरापरीवारश्चतुरङ्गचमूवतः ।
 सकलं संघमादाय राजा वाममियास्यति ॥ ८९ ॥
 स्वयं रथात्समुत्तीर्य राजेन्द्रमभिरुह्य च ।
 प्रवेशयिष्यति पुरे प्रतिमां तां स भूपतिः ॥ ९० ॥
 उपस्वमु[भ]वनं क्रीडामनवे संनिवेश्य ताम् ।
 कुमारपालो विधिवत् त्रिसंघं पूजयिष्यति ॥ ९१ ॥
 प्रतिमायास्तस्या तस्या भावयित्वा स शासनम् ।
 उदा[ह]रणेन यद्वा तत् प्रमाणीकरिष्यति ॥ ९२ ॥
 प्रासादोष्टपदस्यैव युवराजः[ज] स कारितः ।
 जनयिष्यत्संभाव्यो विस्मयं जगत्प्रेषि हि ॥ ९३ ॥
 स भूपतिः प्रतिमया तत्र स्थापयित्वा तया ।
 पृथिव्यते प्रतापेन ऋक्षा निःश्रेयसेन च ॥ ९४ ॥
 देवमक्षया गुरुमक्षया खलितुः सत्प्रोमय ।
 कुमारपालो भूपालः स भविष्यति भारते ॥ ९५ ॥
 इति श्रुत्वा नमस्कृत्य भगवन्तमपामयः ।
 उपशो[भि]षिकमागत्य यक्षजेयं प्रचक्रमे ॥ ९६ ॥

The date in the first verse is of extraordinary interest. It shows distinctly that Hemacandra, like the other Śvetāmbaras, put the Nirvāṇa of Mahāvira 470 years before the beginning of the Vikrama era. For only 1669-470 gives the right date V. S. 1199 for the beginning of Kumārāpāla's reign. Jacobi, *Kalpasūtra*, p. 8, has called attention to the fact that Hemacandra's statements in the *Parīśiṃṣaparran* do not coincide with the usual calculation. The coronation of Candragupta is there, VIII, 339, placed 155 years after the Nirvāṇa, whereas the old *Gāthās* add another sixty years. The latter say that Mahāvira died in the night when Pālaka was crowned. According to them, Pālaka reigned 60 years, the Nandas 155, and between Candragupta's coronation and the beginning of the Vikrama-era, 255 years passed. Upon this Jacobi based two hypotheses, firstly that Hemacandra, having referred to a better tradition, left out the sixty years of Pālaka, and secondly that he placed the Nirvāṇa, 410 years before the beginning of the Vikrama era, in the year 467/66 B. C. I do not think that these deductions are tenable. For, according to the *Parīśiṃṣaparran* VI, 243:

अनन्तरं वर्षमानस्मानिनिर्वाणवासरत् ।

मग्राणां बह्विस्तयोर्नैव नन्दोऽनन्तरम् ॥

Nanda I ascended the throne 60 years after Mahāvira's death. The calculation of the *Paris'istaparvan* is therefore this: from the Nirvāṇa up to Nanda I sixty years, from Nanda I's coronation up to Candragupta's coronation 95 years, or a total of 155. From this, Jacobi's first premise is proved wrong. As regards the second one, it has so far not been proved that Hemacandra, like the *Gāthās*, placed only 255 years between Candragupta and the beginning of the Vikrama-era. The circumstance that, according to the *Mahāvīracarita*, the Nirvāṇa took place 470 years before Vikrama, makes it probable, (unless there is a careless mistake in the *Paris'istaparvan*) that Hemacandra or his authority counted 315 years between Candragupta's coronation and the beginning of the Vikrama-Samvat and similarly, like the Ceylonese Buddhists, placed the former event too early. For this reason, it seems to me that the assumption of the S'vetāmbaras of the 12th century having two dates, 597/6 and 467/6 B. C. for Vardhamāna's Nirvāṇa, is not likely. In Note 15 to my lecture about the Jainas, p. 38 of the separate reprint, I have shown that the date 467/66 B. C. for Vardhamāna's death cannot be correct, if S'ākyamuni Gautama died about 477 B. C.

67. The statement that Vāgbhaṭa was a minister of Kumārapāla is found in the *Kumāra-vihārapras'asti*, verse 87, see Peterson, *Third Report*, App., p. 316. This point is of some importance. For Vāgbhaṭa does not occur in the inscriptions of Kumārapāla's reign, which have so far been made known. However, as the *Pras'asti* is by a pupil of Hemacandra's, its statement deserves credence. The *Prabhāvakacaritra* XXII, 676 mentions V. S. 1213 as the year of the consecration of the temple at S'atruṅjaya; the *Prabandhacintāmaṇi*, p. 219, V. S. 1211. The *Kumārapālacarita*, p. 184 agrees with the latter work.

The date of the consecration of Āmrabhaṭa's temple in Broach occurs in the *Kumārapālacarita*, p. 185.

68. The extract from the *Moharājaparājaya*, in which amongst others the last verse, *s'ri-s'vetāmbara-Hemacandravacasām* etc. quoted by Kielhorn, *Report of 1880-81*, occurs, begins in the *Kumārapālacarita*, p. 161, line 14, and ends on p. 177, line 1. The passage in question is to be found on p. 167, lines 17 ff., where we read:—

अथ संप्राप्ते शुभलक्ष्मे निर्मलभाववारिभिः कृतमङ्गलमञ्जनः सत्कीर्तिचन्दनावलिसदहः[हो] नैकाभिग्रहोल्लसद्भूषणालंकृतः[तो] दानकङ्कणरोचिष्णुदक्षिणपाणिः संवेगरंगङ्ग[गङ्ग]जाधिरूढः सदाचारच्छत्रोपशोभितः श्रद्धासहोदरया क्रियमाणलवणोत्तरणविधिः १३ शतकोटिव्रतभङ्गसुभगजन्यलोकपरिवृतः श्रीदेवगुरुभक्तिदेशविरतिजानिनीभि(?)गीयमानधवलमङ्गलः क्रमेण प्राप्तः पौषधागारद्वारतोरणे पञ्चविधस्वाध्यायवाद्यमानातोद्यध्वनिरूपे प्रसर्पति विरतिश्चक्रं कृतप्रेङ्खणाचारः शमदमादिशा[श्या]लकदर्शितसरणिर्मातृगृहमध्यस्थितायाः शीलधवलचीवरध्यानद्वयकुण्डन[ल]पदहरे(?) तपोमेदमुद्रिकाद्यलंकृतायाः कृपसुन्दर्याः सं० १२१६ मार्ग सु० २ दिने पाणिं जग्राह श्रीकुमारपालः । श्रीमदहं देहि वतासमक्षं ततः श्रयागमोक्तश्राद्धगुणगुणितद्वादशव्रतकलशावलं विचारचास्तोरणां नवतत्त्वनवाङ्गवेदीं कृत्वा प्रबोधमिसुदाय्य[मुदीप्य] भावनासर्पिसर्पितं श्रीहेमाचार्यो भूदेवः सवधूकं नृपं पृ[प्र]दक्ष्ण[क्षिण]यामास ॥

69. The MS. in question is described by Peterson, *Third Report*, App. I, p. 67. The inscription is the presentation of land by the *Mahāmāṇḍalika* Pratāpasimha, which is preserved in the temple of *Pārs'vanātha* in Naddūla-Nāṇḍol. The beginning of the same reads, according to the copy which I made in 1873:

॥ ॐ ॥ संवत् १२१३ वर्षे माघे वदि १० शुक्ले ॥ श्रीमदणहिलपाटके समस्तराजावलिसमलंकृतपरमभट्टारकमहाराजाधिराजपरमेश्वर-उमापतिवरलब्धप्रशदप्रौढप्रतापनिजभुजविक्रमरणांगणविनिजित-शाकम्भरीभूपालश्रीकुमारपालदेवकल्याणविजयराज्ये । तत्पादोपजीविनि महासात्यश्रीचाहडदेवे श्रीश्रीकरणादौ सकलमुद्राव्यापारान् परिपन्थयति.....

As the inscription contains a presentation to the Jainas, one might surely expect a mention of Kumārapāla's conversion, in case the same had already taken place before that time. The exact date of this is, according to Dr. Schram's calculation, January 20th, 1156, a Friday.

69a. The *Ālankāracūdāmaṇi* is written in *Sūtras*, and is provided with a very clear, detailed

commentary, containing a large number of examples to illustrate the rules. The work consists of eight *Adhyāyas*, the contents of which is as follows:—

- I. *Maṅgala*, Purpose of Poetry, Qualifications of the poet, the Nature of Poetry, the three *śaktis* of the word, pp. 1-48.
- II. The doctrine of the *Rasas*, pp. 49-96.
- III. The errors of poetic composition, pp. 97-169.
- IV. The advantages of poetic composition, pp. 169-174.
- V. The *Sabdālaṅkāras*, pp. 175-200.
- VI. The *Arthālaṅkāras*, pp. 201-250.
- VII. The suitable characters for poetic presentation, pp. 251-279.
- VIII. The kinds of poetic composition, pp. 280-291.

The MS. which I used, is India Office Library (*Sanskrit-MSS.*, Bühler) No. 111. It was put together by Śāstri Vāmanācārya Jhalkikar, after a comparison of several old MSS.

70. See *Vāgblatālaṅkāra*, ed. Borooah, IV, 45, 76, 81, 83, 125, 129, 132, 152.

In the fifth and eighth passages Jayasinhha's victory over Varraraka or Barbaraka is mentioned, which is spoken about in the *Deyāśrayakāvya* and in the Caulukya-inscriptions.

71. About the Berlin-MS. of *Chandonnāśana* or *Chandas'cūdāmaṇi*, see Weber, *Katalog.*, vol. II, sect. I, p. 268. We must add to his description that the leaves 27, 29-31, 36-40, show, besides the usual figures on the left, the symbols of the old *akṣarapīṭhi*. The Commentary on the small work is very detailed and contains, according to the colophon of the Jesalmir MS. 4100 *Granthas*. I had no MS. of the latter at my disposal for this work. My remarks are based upon notes previously taken.

72. *Alaṅkāracūdāmaṇi*, III, 2 has, in explanation of the error:

इतवृत्तय । इतदपवादसु स्वप्नोदुतासनेऽस्मानिर्विस्वित इति नेद प्रत्यये ।

73. The *Sedyāyā Nāmanulā* is reprinted in Böhtlingk and Rieu's edition of *Abhidhānā-cintāmaṇi*. As regards the Berlin MSS. see Weber, *Katalog.*, vol. II, sect. I, pp. 258 f. The work agrees to a very remarkable extent with the older *Vaijayanti* of Yādavaprakāśa, from which a number of rare words has been borrowed.

74. The *Nigṇaṣṭu* is mentioned in the list of Hemacandra's works at the end of the *Pralāharatā-caritā* under the name *Nirghaṣṭa*. We read there, XXII, 836-40:

एवाकरण[ं] पञ्चाहं प्रमाणताप[ं] प्रमाणमीमांसा[माम्] ।
 उन्मोहनिवृत्तामणी च तापे विमुक्त्यधिक[पित] ॥ ८३६ ॥
 पञ्चाहनेकायं देवा निर्वृष्ट इति च गगनः ।
 विदितमात्र[म] मकोताः शुद्धिद्विज्ञानपुत्राण्यायाः ॥ ८३७ ॥
 मृगु[मृग]नारदितानाकारेतिवृत्तं शुद्धिमविकारे ।
 अष्टावमयोगतापं विदुषे जगदुपहृतिविधिगुः ॥ ८३८ ॥
 कृष्णनामद्विदुषुर्न विदुषे च शास्त्रव[त्] महाकाव्यम् ।
 चरे विदितगुह्यः स रीतिगमनवान् च ॥ ८३९ ॥
 इति तद्विदितप्रमर्शदेव न दि विदिते ।
 मामादि न विदितेय[त्] मास्ता मन्दमेवमः ॥ ८४० ॥

As regards the fragments found, see my *Report on the Search for Sanskrit Manuscripts*

1874/75, pp. 6 f., and the List of the *Elphinstone College Collection 1866/68* under *Kośha*. There is a copy of the *Nighantus'eśa, dhānyakāṇḍa*, in the *Deccan College Collection 1875/77*, No. 735.

75. The verses, in which Kumārapāla is named, are found in Pischel's edition (*Bombay Sanskrit Series* No. XVII) I, 97, 107, 116, 127; II, 39, 90; III, 46; IV, 16; VI, 10, 19, 26; VII, 7, 13, 40, 53. Those addressed to Culukka or Cālukka are:— I, 66, 84; II, 30; VI, 5, 7, 15, 17, 111; VIII, 51. We may also remark that Jayasīṃha-Siddharāja is named in one single verse II, 4, and that his victory over Barbaraka is mentioned.

The verse IV, 32, perhaps refers to the same king:—

“O earthly tree of Paradise, O thou, whose strong arm is like unto a tree, the gutters of the houses in Paṭṭhāṇa are filled with the sap of the strength of thy elephants.”

Bhāṇḍārkar has recently discovered fragments of a historical work, which speaks of a conquest of Pratiśṭhāna-Paṭṭhāṇ by Jayasīṃha, see *Report on the Search for Sanskrit Manuscripts of 1883-84*, p. 10. It is also possible that Hala-Sātavāhana is meant by the “earthly tree of Paradise”, as his name also occurs otherwise in the *Deś'īnāmamāla*.

76. *Prabandhacintāmaṇi*, pp. 225–226, relates, that Kumārapāla was guilty of a linguistic solecism, when he used the word *aupamyā* instead of *upamā* or *aupamyam*. Then, we are told, he studied the *Sāstras* beginning with the *māṭṛkāpāṭha* with some Pandit or other. In one year he absolved three *Kāvya*s with the Commentaries, and then received the title of honour *Vicāracaturmukha*. The same story occurs in the *Kumārapālacarita*, p. 105, where Hemacandra is mentioned as the teacher.

77. An interesting proof of the significance of Jainism in Anhilvād before Hemacandra's time is furnished by the discovery of the drama *Karṇasundarī*, which was recently published by Pandit Durgāprasāda in the *Bombay Kāvya-māla*. The piece was written by the famous poet Bilhana, and was intended to be acted in the temple of S'āntināth at the feast of Nābheya, which was instituted by the minister Saṃpatkara (Sāntu?). The first verse of the Nāndī, an imitation of the beginning of the *Nāgānanda*, is therefore addressed to the Jina. The hero, as stated by the poet in Act I, verse 10 himself, is the son of Bhīmadeva, i.e. king Karṇa, who reigned from V. S. 1120 to 1150. Other evidence of the influence of the Jainas at the court of Anhilvād may be found in the *Prasastis* of the old MSS. where many Jainas are mentioned as occupying official positions under the first Caulūkyas, especially in the department of finance.

78. The story is found in *Kumārapālacarita*, pp. 137 ff., and its contents are as follows:— When Kumārapāla was inclined towards Jainism, the Brahmins called in Rājācārya Devabodhi. This was a great Yogī, who had made the goddess Bhārati submissive to him, and was acquainted with sorcery and knew the past and the future. After the king had heard that Devabodhi had come into the neighbourhood of Anhilvāda, he received him with great honour, and led him to his palace. The greater part of the day passed in ceremonies of reception. In the afternoon the king worshipped a picture of S'āntinātha in the presence of the whole court. Then Devabodhi admonished him to desist from the Jaina faith. When Kumārapāla praised the latter on account of the Ahimsā doctrine and blamed the S'rauta Dharma on account of the Himsā, Devabodhi caused the gods Brahman, Viṣṇu and Śiva, as well as the seven Caulūkyā-princes—Mularāja and his successors—to appear; and they of course spoke in favour of the religion of the Vedas. On the following morning Hemacandra considerably outdid Devabodhi's feats. At first he caused his seat to be pulled away, and then executed the trick which was supposed to be a great favourite amongst the Yogis, namely, that of holding himself up in mid-air. Then he caused the entire Olympus of the Jainas to appear before the king, together with all the king's ancestors, who worshipped the Jinas. Finally he explained that the apparitions were only an illusion, just as those produced by Devabodhi had been. Only that which Somanātha had told the king in the temple of Devapattana was the truth. This of course assured his victory. Regarding Devabodhi, who was probably a historical personage, see also above, page 20.

79. Merutuṅga's statement is quoted above, page 30 and Note 61. He says wrongly that the *Triṣaṁśīśālākāpuruṣācārīta* was written before the *Yogasāstra*. This statement is repeated by *Jinamandana*. The *Prabhāvakācārītra* XXII, 775 ff. and 899 ff. gives the date of the two works as much later, but it puts the *Yogasāstra* first.

80. The first four *Prakāśas* of the *Yogasāstra* are known through E. Windisch's edition and translation in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. XXVIII, pp. 185 ff. The contents of the last eight *Prakāśas*, which are preserved only in very few MSS. are as follows:—

Prakāśa V, about certain exercises belonging to the Yoga and their results, as they are taught by others, according to the Commentary of Patañjali and others. To these belong 1) the *Prāṇāyāma*, by which one learns how to control the winds of the body and the *Manas*, s'l. 1-25, 2) the *Dhāraṇā*, by which one learns how to conduct the winds into any parts of the body one likes, and to draw them out again, s'l. 26-35, 3) the observation of the movements of the winds in the body, by which one can foretell death and life, fortune and misfortune, s'l. 36-120, 4) other methods of predetermining the death through meditation and divination, s'l. 121-224, 5) methods of determining victory and defeat, success or failure of undertakings and so forth, s'l. 225-251, 6) the cleansing of the *Nāḍīs*, the arteries, which are the paths of the wind, s'l. 252-263, 2) the *Valhavidhi* and *Parapurapraveśa*, the art of separating the soul from the body and of causing it to enter other bodies, s'l. 264-273.

Prakāśa VI, s'lokas 7, about the futility of *Parapurapraveśa* and *Prāṇāyāma* for gaining salvation, — for which purpose, however, the *Pratyāhāra* taught by some is useful, — and about the parts of the body which come into question for meditation (*dhyāna*).

Prakāśa VII, s'lokas 28, the *Piṇḍastha Dhyāna*, the meditation about bodies, with its five sub-divisions called *Dhāraṇā*, viz., the *Pārthivī*, *Āgneyī*, *Māruti*, *Vāruṇī* and *Tatrabhū*, see Bhāṇḍārkar, *Report of 1883/84*, pp. 110-111.

Prakāśa VIII, s'lokas 78, the *Paṇḍastha Dhyāna*, the meditation on sacred words or syllables, which one imagines as written upon lotus-leaves, (see Bhāṇḍārkar, *loc. cit.* p. 111).

Prakāśa IX, s'lokas 15, the *Rūpastha Dhyāna*, the meditation on the form of Arhat, (see Bhāṇḍārkar, *loc. cit.* p. 112).

Prakāśa X, s'lokas 24, (1) the *Rūpātīta Dhyāna*, the meditation on the formless *Paramātman*, which is only intelligence and rapture, i. e. the released soul, with which one identifies oneself, thereby making oneself like unto it; (2) another division of meditation, in 4 parts, namely, *Ājñādhyāna*, *Apāyavicayādhyāna*, *Vipākavicayādhyāna* and *Saṁskānadhyāna*.

Prakāśa XI, s'lokas 61, the *Sūtrastha Dhyāna*; see Bhāṇḍārkar, *loc. cit.* p. 110.

Prakāśa XII, s'lokas 55, concluding remarks of the author, based upon his own experience, upon that which is especially necessary to the Yogī and leads him to salvation.

It is now easily understood why this part of the work, which is really the part which justifies the title, has not been much copied, whilst the MSS. of the first four *Prakāśas* are even now often explained to laymen as a text-book for their duties.

The Commentary to the *Yogasāstra* was written by Hemacandra after the completion of the text as well as of the *Vitarāgastotra*, which, according to the *Pratandhas*, belonged to the *Yogasāstra*, (Note 81). For verses of the latter (i. e. the *Vitarāgastotra*) are often quoted, e. g. II, 7; III, 123; IV, 103; and the last verse of the *Yogasāstra* even in the explanation of I, 4.

The explanation of the first four *Prakāśas* is extraordinarily detailed. The words of the text are expounded by very numerous quotations, and the stories, to which allusion is made, are related at great length. It is especially interesting that the legend of *Śūlābhadrā* in III, 131 is given in almost exactly the same words as in the *Parivṛtyāparvan* VIII, 2-193 and IX, 55-111a, without, however,

there being any mention of the existence of the latter work. Amongst Hemacandra's own works quotations are taken, generally with the mention *yad avocāma* or *yad uktam asmābhiḥ*, from the Grammar, the *Dhātupāṭha*, the *Abhidhānacintāmaṇi* and the *Līngānuśāsana* besides the *Vītarāgastotra*. In addition, the Commentary often gives appended explanations of the author in the case of difficult points, which are introduced with the words *atrāntare ślokaḥ*. At the end of the Commentary on *Prakāśa* IV there is a verse hinting that the first main section has been concluded:

इति निगदितमेतत्साधनं ध्यानसिद्धे-
र्यतिगृहिगतभेदादेव रत्नत्रयं च ।
सकलमपि यदन्यद् ध्यानभेदादि सम्यक्
प्रकटितमुपरिष्टादष्टभिस्तत् प्रकाशैः ॥

The conclusion of the work, XII, 55 reads thus:

या शास्त्रात्सुगुरोर्मुखादनुभवाच्चाज्ञायि किञ्चित् कचिद्
योगस्योपनिषद् विवेकपरिपञ्चेतश्चमत्कारिणौ ।
श्रीचौलुक्यकुमारपालनृपतेरत्यर्थमभ्यर्थनाद्
आचार्येण निवेशिता पथि गिरां श्रीहेमचन्द्रेण सा ॥ ५५ ॥

या योगस्योपनिषद्द्वयसमज्ञायि ज्ञाता । कुतः । शास्त्राद् द्वादशाङ्गात् । सुगुरोः सदागमव्याख्यातुमुखात् साक्षादुपदे-
शात् । अनुभवाच्च स्वसंवेदनरूपात् । किञ्चित् कचिदिति स्वमज्ञानानुसारेण । कचिदित्येकत्र सर्वस्य ज्ञातुमशक्यत्वात्प्रदेशभेदे कंचन ।
उपनिषद् विशिनष्टि । विवेकिनां योगरूचीनां या परियत्सभा तस्या यच्चैतत्तत्त्वमत्करोतीत्येवंशीला सा योगोपनिषद् । श्रीचौलुक्यो
यः कुमारपालनृपतिस्तस्यात्यर्थमभ्यर्थनया । स हि योगोपासनप्रियो दृष्टयोगशास्त्रान्तरश्च.....भ्यो योगशास्त्रेभ्यो नि...णं योगशास्त्रं
शुश्रूषमाणः.....सर्वतरो वचनस्य.....गिरां पथि निवेशि[त्वा]न् आचार्यो हेमचन्द्र इति शुभम् ॥

श्रीचौलुक्यक्षितिपतिकृतप्रार्थनाप्रेरितोऽहं
स[त्]त्वज्ञानानामृतजलनिधेययोगशास्त्रस्य वृत्तिम् ।
स्वोपज्ञस्य व्यचरयामि[मां तावद्] एषा च नन्द्याद्
यावज्जनप्रोवचनवती भूर्भुवःस्व[स्व]यीयम् ॥ १ ॥
संप्रापि योगशास्त्रात्तद्विद्वत्तेश्चापि यन्मया सुकृतम् ।
तेन जिनबोधिलाभप्रणयि भव्यो जनो भवतात् ॥ २ ॥

Then follows the famous Colophon. The MS. which I have before me, belonging to the library of the Vienna University, contains 167 leaves with 19 lines on each page. Unfortunately the last page has suffered greatly through use, and cannot be completely deciphered. The date seems to be missing. However, the very archaic script makes it probable that the MS. is about 300-400 years old. The *Granthāgāras* of the single *Prakāśas* are: Pr. I=2000; Pr. II=3500; Pr. III=3900; Pr. IV=2300; Pr. V=640; Pr. VI=18; Pr. VII=39; Pr. VIII=149; Pr. IX=21; Pr. X=84; Pr. XI=210; Pr. XII, illegible. It is also added that the *Granthasamkhyā* of the last eight *Prakāśas* is 1500 and that of the whole is 12,000, which cannot be quite correct. Old MSS. of the work are described in Dr. Peterson's *First Report*, App. 22, 57 and in *Third Report*, App. 14, 15, 74, 143, 176. The oldest, *Third Report*, p. 74, is of the year V. S. 1251, and was therefore written 22 years after Hemacandra's death.

81. According to a MS. which was recently sent to me from Bombay the *Vītarāgastotra* consists of twenty quite short sections, each of which bears the name *stava* or *prakāśa*:

1) *Prastāvanāstavaḥ*, 8 ślokaḥ, begins:

यः परात्मा परं ज्योतिः परमः परमेष्ठिनाम् ।

आदित्यवर्णः तमसः पुरस्तादमिनन्ति यम् ॥ १ ॥

2) *Suhajātis'āyastavah*, 9 s'lokas, begins:

श्रीहेमचन्द्रप्रभवाद् वीतराष्ट्रवादितः ।

कुमारपालभूषणः प्राप्तोऽनु फलमीप्सितम् ॥ १ ॥

- 3) *Karmakṣaya-jālistavah*, 15 s'lokas.
- 4) *Surakṛtāis'āyastavah*, 14 s'lokas.
- 5) *Pratikāryastavah*, 9 s'lokas.
- 6) *Prātipakṣanirāṣastavah*, 12 s'lokas.
- 7) *Jugatkartṛ-nirāṣastavah*, 8 s'lokas.
- 8) *Ekāntanirāṣastavah*, 12 s'lokas.
- 9) *Kālistavah*, 8 s'lokas.
- 10) *Adbhutastavah*, 8 s'lokas.
- 11) *Mahatastavah*, 8 s'lokas.
- 12) *Vairāgyastavah*, 8 s'lokas.
- 13) *Hetunirāṣastavah*, 8 s'lokas.
- 14) *Yogasiddhastavah*, 8 s'lokas.
- 15) *Bhaktistavah*, 8 s'lokas.
- 16) *Ātma-garhastavah*, 9 s'lokas.
- 17) *S'araṇagamanastavah*, 8 s'lokas.
- 18) *Kaṣṭhoroktistavah*, 10 s'lokas.
- 19) *Ājñastavah*, 8 s'lokas.
- 20) *Āśistavah*, 8 s'lokas; it ends:

सर्वं प्रेय्योऽसि दातोऽसि सेवकोऽस्यसि किंकरः ।

ओमिति प्रतिपद्यत नाथ नातः परं हुवे ॥ ८ ॥

The stotra is a short poetic compendium of the Jaina-doctrine, and may have been Hemacandra's first attempt to acquaint Kumārāpāla with the teachings of Jainism.

82. *Indian Antiquary*, vol. IV, pp. 268-269.

83. The story of Yūkavihāra is to be found in the *Prabandhacintāmaṇi* p. 232, and that of the punishment of Lakṣa in the *Prabhāvakacarita* XXII, 823-830. Kelhapa of Naḍḍala is a historical personage, and is mentioned in an inscription of V. S. 1218, see above, page 83. The issue of the edict of Amāri is, of course, mentioned also in all the *Prabandhas*. In the *Prabhāvakacarita* XXII, 691, we read that it was announced in the whole kingdom with the sound of drums. In the *Prabandhacintāmaṇi* pp. 211, 243 it is said that the edict was issued for a limited period of fourteen years. In the *Kumārāpālacarita* it is mentioned on p. 144, line 18, pp. 152 ff., and many details are given, which repeat and extend the accounts of the *Deyā's rays* and of the *Prabandhacintāmaṇi*.

84. *Prabhāvakacarita* XXII, 690-691; *Kumārāpālacarita* p. 154.

85. *Prabhāvakacarita* XXII, 692-702; *Prabandhacintāmaṇi* pp. 216-217; *Kumārāpālacarita* p. 205, where an anecdote of a certain case is also related; *Kīrtikanumit* II, 43-44. The *Prabhāvakacarita* remarks in verse 693 expressly that it was the merchants (*vyavahārin*) whose fortune was confiscated if they died without leaving sons. The passage, just mentioned in the *Abhijñānaśākuntala*, is to be found in the 6th Act, pp. 133-139, ed. Fischel.

86. The very much spoiled verses, *Prabhāvakacaritra* XXII, 603-609, refer to the Kumāra-vihāra. There is a second passage about the buildings: verses 683-689, where we read:

प्रासादैः सप्तहस्तैश्च यवावर्णो(?) महीपतिः ।
 द्वात्रिंशतं विहारानां सारण्यां तिरमापयत् ॥ ६८३ ॥
 द्वौ शुभ्रौ द्वौ च - - - द्वौ रक्तोत्पलवर्णकौ ।
 द्वौ नीलौ षोडशाथ स्युः प्रासादाः कनकप्रभाः ॥ ६८४ ॥
 श्रीरोहिणिश्च समवसरणं प्रभुपादुका ।
 अशोकविटपी चैवं द्वात्रिंशत्स्थापितास्तदा ॥ ६८२ ॥
 चतुर्विंशतिचैत्येषु श्रीमन्तः ऋषभादयः ।
 सीमन्धराद्याश्चत्वारो चतुर्षु तिलयेषु व[च] ॥ ६८६ ॥
 द्वात्रिंशतः पूरुषाणामनृणास्मातिगर्भितम्(?) ।
 व्यजिज्ञपत् प्रभोर्भूप[ः] पूर्ववाद्यानुसारतः ॥ ६८७ ॥
 स पञ्चविंशतिवाताङ्गुलमानो जिनेश्वरः ।
 श्रीमत्तिहुणपालाख्ये पञ्चविंशतिहस्तके ॥ ६८८ ॥
 विहारेऽस्थाप्यत श्रीमान् नेमिनाथोपरैरपि ।
 समस्तदेशस्थानेषु जैनचैत्यान्यचीकरत् ॥ ६८९ ॥

Hemacandra's advice, upon which Kumārapāla was to build 32 temples as penance for the sins of his 32 teeth, is to be found, *loc. cit.* verse 701. Thirdly, in verses 722-726, there is an account of a temple in S'atruñjaya, which was 24 *hastas* high, and which, as the author adds, is still to be seen at present.

The fourth passage consists of verses 807-821:

एवं कृतार्थयज्ञं जन्म सप्तक्षेत्र्या धनं वपन् ।
 चक्रे सम्प्रतिवज्जैनभवनैर्मण्डितां महीम् ॥ ८०७ ॥
 श्रीशलाकानृणां वृत्तं स्वोपज्ञम्प्रभवोन्यदा ।
 व्याचख्युर्नृपतेर्धर्मस्थिरीकरणहेतवे ॥ ८०८ ॥
 श्रीमहावीरवृत्तं च व्याख्यात[न्तः] सूरयोन्यदा ।
 देवाधिदेवसंयध[बन्धं] व्याचख्युर्भूपतेः पुरः ॥ ८०९ ॥
 यथा प्रभावती देवी भूपालोदयनप्रिया ।
 श्रीवेठकावनीपालपुत्री तस्या यथा पुरा ॥ ८१० ॥
 चारिधौ घत[व्यन्त]रः कश्चिद्यानपात्रं महालयम् ।
 स्तम्भयित्वार्पयत्[च] श्राद्धस्वार्ध[च] संपुटं ददम् ॥ ८११ ॥
 एनं देवाधिदेवं य उपलक्षयिता प्रभुम् ।
 स प्रकाशयितान्य(?) इत्युक्त्वास्तौ तिरोदधे ॥ ८१२ ॥
 पुरे वीतभये यानपात्रे संघटिते यथा ।
 अन्यैर्नोद्घादितं देव्या वीराख्यायाः[ख्यया] प्रकाशितः [तम्?] ॥ ८१३ ॥
 यथा प्रद्योतराजस्य हस्तं सा प्रतिमा गता ।
 दास्या तत्प्रतिविम्बं च मुक्तं पश्चात्पुरे यथा ॥ ८१४ ॥
 ग्रन्थगौरवमीत्या च ता[न] तथा वर्णिता कथा ।
 श्रीवीरचरिताद्द्रो[ज्ज्ञे]या तस्यां श्रुतिसकौतुकैः ॥ ८१५ ॥
 पदभिः कुलकम् ॥
 तां श्रुत्वा भूपतिः कल्पहस्तान्निपुणधिरधौ(?) ।
 मेव्य वीतभये भ[ञ्ज]न्येवी[ची]तनत्तद् भुवं क्षणात् ॥ ८१६ ॥

राजमन्दिरमालोक्य भुवोमुन[मोन्व]द्विहर्षिताः ।

देवतावसरस्थानं प्रापुर्विभ्यं तथाहृतः ॥ ८१७ ॥

आनीतं च विभो राजधानीमतिशयोक्तैः ।

स प्रवेश[श] दधे तस्य सौधदैवतवेदमनि ॥ ८१८ ॥

प्रासादः स्नादिकस्तत्र तद्योग्यः पृथिवीभूत्वा ।

प्ररिमेय निपिदुश्च प्रमुभिर्माविवेदिभिः ॥ ८१९ ॥

राजप्रासादमध्ये च न हि देवगु[रु]हं भवेत् ।

द्वयगान्धा[मात्रा]मनुलङ्घ्य न्यवर्तेत ततो नृपः ॥ ८२० ॥

पुष्पावपत्रत्वा जैनशासनस्य प्रकाशयत्[र] ।

सिध्पावरीलघञं श्रीहेमचन्द्रप्रमुर्वमौ ॥ ८२१ ॥

The same story is told in the *Kumārāpālacarita* pp. 264, f.

87. *Prabandhacintāmaṇi* pp. 216, 219, 231, 232, 238. Jinamāyana repeats the accounts of his predecessors and gives us nothing new of importance, except that, on p. 282, he brings the number of restorations made by Kumārāpāla up to 16,000.

88. The minister Yaśodhavalā is mentioned in the colophon at the bottom of a MS. of the *Kalpācūṛṇī*, Kielhorn, *Report*, App. p. 11. Someśvara in the *Prasasti* (*Kīrtikaumudī* App. A., pp. 5 and 14, verse 35) tells us of Yaśodhavalā, the Paramāra prince of Candrāvati and Acalagadh, that he fought with Kumārāpāla against Malvā and killed king Ballāla. The *Prabhāvākācarita* knows that he was placed upon the throne by Kumārāpāla after the sentence of his uncle Vikramasimha. Vikramasimha is not mentioned by Someśvara, but, on the other hand, he is mentioned in the *Dvayārayamahākāvya*. The princes of Candrāvati were not very powerful, and were vassals of the Caulukyas in the 12th and 13th centuries. It is therefore not improbable that Yaśodhavalā was for a time Kumārāpāla's Pradhān. About Kapardin, see, for instance, *Prabandhacintāmaṇi* pp. 226-230; according to the *Prabandhakośa*, p. 102, he was a Paramāra-Rājput.

89. Unfortunately I am not in a position to make quite exact statements as to the extent of this work, as I have only been able to see a few extracts, - the *Jainarāmāyana* printed in Calcutta, the *Paris'islaparvan* published by H. Jacobi in the *Bibliotheca Indica*, and the MS. of the Royal Asiatic Society, which contains the eighth Parvan. The MS. of the Deccan College, No. 47, *Coll. of 1874/75*, in which the *Parvans* I, II, IV are missing, is written upon 715 leaves, with 15 lines on a side. The Cambay-Bhāgūār contains palm-leaf MSS. of Parvan I (Peterson, *First Rep.*, p. 87), II (Peterson, *First Rep.*, p. 10), III (Peterson, *First Rep.*, p. 11, *Third Rep.*, p. 124), VII (Peterson, *First Rep.*, p. 23, *Third Rep.*, p. 145), VIII (Peterson, *First Rep.*, p. 34, *Third Rep.*, p. 144), X (Peterson, *First Rep.*, p. 35) and of the *Paris'islaparvan* (Peterson, *First Rep.*, p. 35). Jinamāyana's account is to be found in the *Kumārāpālacarita* p. 235, line 16 and is probably approximately correct.

90. I discovered this work (see *Report on S. MSS. 1870/80*, pp. 2, 5) in a MS., where it follows the text of the Sanskrit *Dvayārayamahākāvya*. As regards other MSS., see Peterson, *Third Rep.*, p. 10 and Kielhorn, *Report for 1880/81*, p. 77, No. 374. It contains only 950 *śloka*s together with the Commentary. Quotations from it are to be found in Jinamāyana, *Kumārāpālacarita* p. 194. The latter are the only parts of the little work, which are now available to me.

91. See Böhlingk and Rien, *Abūlhanacintāmaṇi* p. VII.

92. The verses in question, according to my copy from No. 702, *Deccan College Collection* 1675/77, read:-

श्रीहेमचरितव्येन धीमन्सहेन्द्रचरितम् ।

अभिनिष्टेन दीनेन वक्तव्यं प्रतिष्ठितम् ॥ १ ॥

सम्यग्ज्ञाननिधेर्गुणैरनवधैः श्रीहेमचन्द्रप्रभो-
ग्रन्थे व्याक्तिकौस[श]लं व्यसनि[नां] कासादशां वादशम् ।
व्याख्याम स्म तथापि तं पुनरिदं नाश्चर्यमन्तर्मेनम्
तस्याजतं स्थितस्य हि वयं व्याख्यामनुवृमहे ॥ २ ॥

Compare also Th. Zachariae, *Beiträge zur indischen Lexicographie*, pp. 75 ff. I do not think that Hemacandra wrote the beginning of the Commentary himself; Zachariae declares this to be possible.

93. There are MSS. of this work with a Commentary by Malliṣeṇa, in the *Deccan College Collection 1872/73*, Nos. 195-196; *1873/74*, No. 286; *1880/81*, No. 413. I am unable to say anything in detail about the work, as I have now no copy of it with me.

94. As regards Rāmacandra's *Raghuvilāpa*, see my *Report on the Search for S. MSS. 1874/75*. There is one copy of the work in the *Deccan College Collection 1875/77*, No. 760. The Colophon of the *Nirbhayabhīma* is given in Peterson's *first Report*, App. I, p. 80. Rāmacandra seems to have mixed himself up with the intrigues about the succession to the throne, (page II) at the end of Kumārapāla's reign, and to have worked against Kumārapāla's nephew Ajayapāla. When, however, Ajayapāla came to the throne, he caused him, as Merutuṅga (*Prabandhacintāmaṇi* p. 248) relates, to be roasted alive on a copper plate. Yaśas'candra is mentioned in the *Prabhāvakacaritra* XXII, 746; *Prabandhacintāmaṇi* p. 206, p. 223; and *Kumārapālacarita* p. 188; Bālacandra and Guṇacandra in the *Kumārapālacarita* p. 283; see also above, page 57. In the *Bṛhajjñānaśa* at Jesalmir there are fragments of *s'rī-Rāmacandra-Guṇacandraviracitā svopajña-Dravyāluṅkāraṭikā*. After the *trīyōṅkaprakāśa* stands the date Samvat 1202. Merutuṅga, (*Prabandhacintāmaṇi* p. 230) relates an anecdote about Udayacandra, which may possibly have a historical basis. Once, we are told, he was reading the *Yogas'āstra* to the king in the presence of his teacher. When he came to the verse, III, 105: दन्तकेश-नखास्थित्वग्रोष्णां ग्रहणमाकरे he repeated the last words several times. Hemacandra asked him whether there was anything wrong in the MS. He answered that, according to the grammar, it should read 'त्वग्रोष्णो' as enumerations of the limbs of animals took the singular ending in the *Dvandva*. Thereupon his teacher praised him. All the MSS. have the singular in the passage in question, and the Commentary refers to the Grammar according to which the same is required. As regards Udayacandra's explanation of his teacher's Grammar, see Note 34.

95. The first verse is to be found in the *Prabandhacintāmaṇi*, pp. 216-217, and *Prabhāvakacaritra* XXII, 701; the second in the *Prabandhacintāmaṇi* p. 223 and *Prabhāvakacaritra* XXII, 765; the third in the *Prabandhacintāmaṇi* p. 224 and *Kumārapālacarita* p. 188. The *Dandakā* is mentioned in the *Prabandhacintāmaṇi* p. 238 and the half-verse which completes the one begun by the minister Kapardin, on p. 228. The description of the way in which Kumārapāla fulfilled the twelve Jaina vows, is given in the *Kumārapālacarita*, pp. 187-213.

96. *Prabandhakōṣa* pp. 99-100:

कुमारपालेनामारौ प्रारब्धायामाधिनसुदिपक्षः समागात् । देवतानां कण्ठेश्वरीप्रमुखानामतो[बो?]टिकैर्दृष्टौ विश्रुतः ।
देव सप्तम्यां सप्त शतानि पशवः सप्त महिषा अष्टम्यामष्ट महिषा अष्टौ शतानि पशवो नवम्यां तु नव शतानि पशवो नव महिषा
देवीभ्यो राज्ञा देया भवन्ति पूर्वपुरुषक्रमात् । राजा तदाकर्ण्य श्रीहेमान्तिकमगमत् । कथिता सा वार्ता । श्रीप्रभुभिः कर्ण
एवमेवमित्युक्तम् । राजोत्थितः । भाषितास्ते । देयं दास्याम इत्युक्त्वा वह्निकाक्रमेण रात्रौ देवीसदनं क्षिप्ताः पशवः तालकानि दृढी-
कृतानि । उपवेशितास्तेषु प्रभूता आसराजपुत्राः । प्रातरायातो नृपेन्द्रः । उद्घाटितानि देवीसदनद्वाराणि । मध्ये दृष्टाः पशवो
रोमन्थायमाना निर्वातशय्यासुस्थाः । भूपालो जगाद । भो अवोटिका एते पशवो मयाभूम्य[मूभ्यो]दत्ताः । यद्यमूभ्योरोधि[चि]
ध्यन्तेते तदाप्रसिष्यन्ते । परं न अस्तास्तस्माना[न्ना]मूभ्यो देः[देवीभ्यः] पलं रुचितम् । भवच्च एव रुचितम् । तस्यांतूष्णीमाध्वं
ना[हं] जीवान् घातयामि । स्थितास्ते विलक्षाः । मुक्ताश्छागाः । छागमूल्यसमेन तु धनेन देवीभ्यो नैवेद्यानि दापितानि ॥

Jinamandana's version is to be found in the *Kumārapālacarita*, pp. 155 ff.

97. *Prabandhacintāmaṇi*, p. 233 and pp. 234-35. Both the stories stand in a reverse order in the *Kumārapālacarita*, pp. 190 and 191.

98. *Prabhāvākacaritra* XXII, 703 ff.; *Prabandhacintāmaṇi*, p. 237; *Kumārapālacarita*, pp. 240 f.

99. *Prabandhacintāmaṇi*, pp. 240; *Prabandhakōṣa*, pp. 112 ff.; *Kumārapālacarita*, pp. 268 ff.

100. *Kumārapālacarita*, p. 267.

101. *Prabhāvākacaritra* XXII, 731 ff.; *Prabandhacintāmaṇi*, pp. 223 f.; *Kumārapālacarita*, pp. 188 f.

102. *Prabandhacintāmaṇi*, pp. 243 f.; *Prabandhakōṣa*, pp. 100 f.; *Kumārapālacarita*, pp. 150 ff. and 272 ff.

103. The first story is found in the *Kumārapālacarita*, pp. 213 f. The second one, which stands on pp. 267 f., at the end of the work, is in close relation to the Brahmin-legend about Śaṅkarīcārya and Hemācārya, communicated by K. Forbes, *Rās Mālā*, pp. 165 f. The latter is probably only an adaptation of the Jaina legend in the Brahmin spirit.

104. *Prabhāvākacaritra* XXII, 710 ff.; *Kumārapālacarita*, pp. 236 f. By ordinary palm-trees, the Phoenix sylvestris or *Kharjūra*, which is common in Western India, is probably meant; by the *Srīśāla*s, the specimens of the *Borassus flabelliformis*, rarer in Gujarat, are probably meant.

105. *Prabhāvākacaritra* XXII, 769, ff. The remaining *Prabandhas*, too, maintain that Kumārapāla presented his kingdom to Hamacandra. The motive for this is, however, given differently.

106. *Kumārapālacarita*, p. 146.

107. *Kumārapālacarita*, pp. 211-223. At the end of the work, on p. 270, there is a further list of *Śrīrūḍas*, which diverges in many points.

108. *Prabhāvākacaritra* XXII, 850 f.; *Prabandhacintāmaṇi*, pp. 237 f.; *Prabandhakōṣa*, pp. 102 ff. and p. 112; *Kumārapālacarita*, p. 243 and p. 279.

109. *Prabhāvākacaritra* XXII, 852-53; *Prabandhacintāmaṇi* pp. 244 f.; *Kumārapālacarita*, pp. 286 ff. As Jinamandana's account of the manner of Kumārapāla's death may possibly contain historical elements, it may be given in full. It runs (on pp. 284 f.) as follows:

“ततः श्रीगुरविरहादुतो राजा यावद् द्वादशित्रं प्रतापमहं राज्ये निषेदयति तावत् किंचिद्विहृतराजवर्गमेदोऽजयपालो
आदृत्यः श्रीकुमारपालदेवस्य विपमदात् । तेन विधुरितग्रायो राजा ज्ञाततत्त्वपटः स्वं विषापहारशक्तिकोऽपि कोशस्थं शीघ्रमाय-
तेति निजसंपुरयानादिदेव । ते च तां पुराज्यजयपालगृहीतां ज्ञात्वा तृष्णीं स्थिताः । अत्रान्तरे व्याकुले समस्तराजलोके विषा-
[प]हारे[र]गुह्येनानाग[म]ि[ह]दि[ह]ते[र] ज्ञात्वा कोऽपि पयाठ ।.....इत्यकथं याव[त्] राज[ा] विमृशति तावत् कोऽपि आस-
न्नस्यः । कृतकृतोऽपि सुपाल कलिकालेऽपि भूतले । आमप्रयति तेन स्वं शा.....विधिः । द्वयोर्लक्षं लक्षं दत्त्वा सिमाना-
गमहेतुं ज्ञात्वा ।

अर्थमयः कनकस्य दीपवपिता मिश्राजिताः कोटयो

वादेपु प्रतिवादिनां प्रतिहताः शास्त्रार्थगमां गिरः ।

उन्नान[उत्पला] प्रविरोपितवृषतिभिः सारसिच क्रीडितं

कर्तव्यं कृतमयना यदि निषेद्यथापि सज्ज ययम् ॥

इत्युदीर्य दशपाराधनां कृत्वा गृहीतानशानो वर्ष ३० मास ८ दिवसान् २० रात्र्यं कृत्वा कृतार्थी कृतपुलगायः

सर्वशं हृदि संसरन् गुरुमपि श्रीहेमचन्द्रप्रभुं

धर्मं तद्गतं च कथमपमपीमशालनापुष्कलं ।

व्योमान्मयम १२३० वसरे विस[प]लहनुसर्पिमृच्छामरो

सुव्याप कुमारपालनृपतिः स प्व[प्य]न्वतपीतताम् ॥

The omitted line contains a hopelessly mutilated Prakrit verse.

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ERRATA.

Page	5	line	7	for	<i>Kumāravālcariya</i>	read	<i>Kumāravālacariya</i>
"	7	"	27	"	furions	"	furious
"	"	"	33	"	pursuation	"	remonstrance
"	9	"	8	"	Śrīmālī	"	Śrīmālī
"	14	"	28	"	Kumudcandra	"	Kumudacandra
"	"	"	44	"	afar	"	after
"	16	"	39	"	date	"	data
"	18	"	26	"	matrics	"	metrics
"	20	"	33	"	purturbed	"	perturbed
"	23	"	25	"	Māhavīra	"	Mahāvīra
"	26	"	29	"	seventeenth	"	seventh
"	27	last line		"	materials of	"	metrical
"	33	"	"	"	as	"	above
"	35	after line 13 add: indicate that Hemacandra had always been in connection with Udayana's family. Thus all the <i>Prabandhas</i>					
"	36	line	11	after	the Court-Pandit	add	of Jayasimha
"	"	"	13	for	parhaps	read	perhaps
"	37	"	41	"	rediated	"	radiated
"	45	"	41	"	Tribhuvanpāla...	"	Tribhuvanapāla...
"	47	"	13	"	after	"	before
"	49	"	33	"	<i>Pramāṇamīmāṃsā</i>	"	<i>Pramāṇamīmāṃsā</i>
"	50	"	8	"	signature	"	colophon
"	51	"	18	"	merchant	"	merchants
"	"	"	20	"	"Scholar"	"	"scholars"
"	52	ll.	6 & 29	"	Kunteśvarī	"	Kaṇṭeśvarī
"	53	"	19 & 22	"	Dāhala	"	Ḍāhala
"	54	l.	15	"	Kunteśvarī	"	Kaṇṭeśvarī
"	56	l.	2	"	register	"	registers
"	"	"	6	"	title	"	titles
"	"	"	16	"	king Dāhala	"	king of Ḍāhala

N. B.—As mentioned in the Preface, I am thankful to Professor Dr. M. Winternitz for indicating the misprints in this essay.

